

MISSION LIFE
IN
GREECE AND PALESTINE



BY

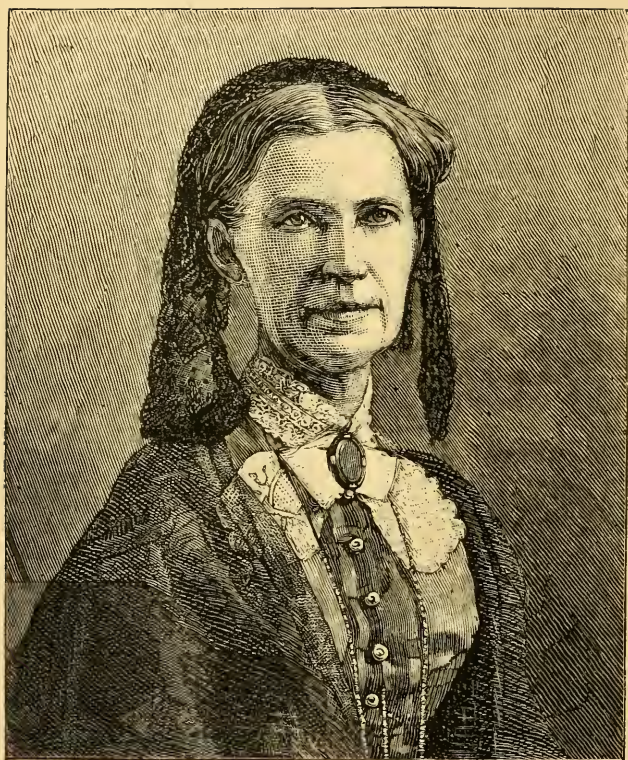
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Mary B. Baldwin.

MISSION LIFE
IN
GREECE AND PALESTINE.

Memorials of
MARY BRISCOE BALDWIN,

MISSIONARY TO ATHENS, AND JOPPA.

BY
MRS. EMMA RAYMOND PITMAN,

Authoress of "Heroines of the Mission Field;" "Vestina's Martyrdom;"
"Profit and Loss;" &c. &c.



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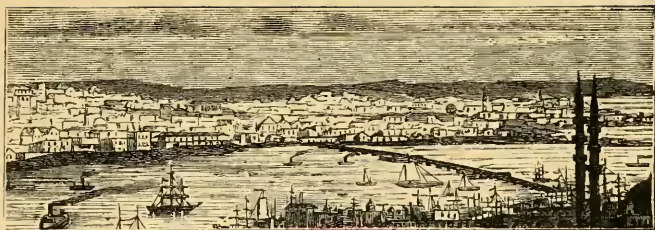
TO HIS EXCELLENCY
THE HON. J. RUSSELL LOWELL, D.C.L., LL.D.,

ENVOY EXTRAORDINARY AND MINISTER PLÉNIPOTENTIAIRE
FROM THE UNITED STATES OF AMERICA
TO THE COURT OF ENGLAND,

THIS SIMPLE RECORD
OF
THE LIFE AND LABOURS OF ONE OF HIS COUNTRYWOMEN

Is Respectfully Dedicated,

BY SPECIAL PERMISSION.

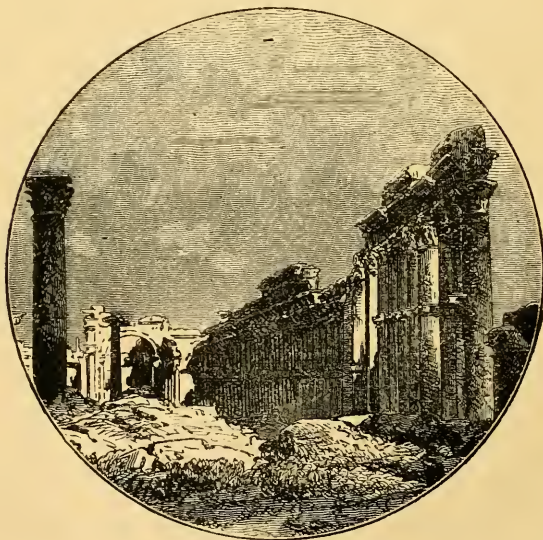


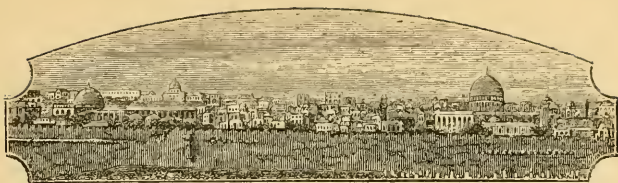
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MISSION LIFE IN GREECE AND PALESTINE.

CHAPTER I.

EARLY LIFE.

"Standing with reluctant feet
Where the brook and river meet,
Womanhood and childhood fleet."—LONGFELLOW



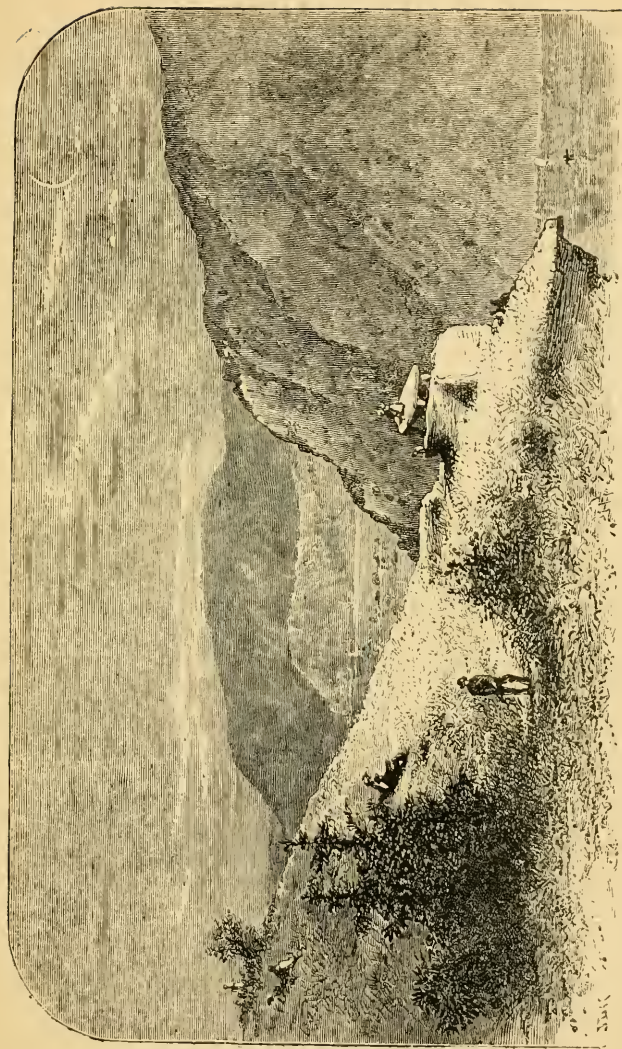
HERE the Shenandoah river winds through the valley of Virginia, and the Massinuttin, and Blue Ridge Mountains keep eternal watch and ward—there Mary Briscoe Baldwin passed her infancy and childhood. Cedar Grove was the family home, but Belle Grove, a beautiful mansion situated very near, and the residence of her maternal grandfather, was the birthplace of Mary. Dr. Cornelius E. Baldwin, a physician of good repute, married the daughter of Major Isaac Hite, who not only owned Belle Grove, and Cedar Grove, but also a vast tract of land in the Shenandoah Valley, nine miles in extent. Her ancestry was not only wealthy but ennobled, for her mother, Mrs. Baldwin, was niece to James Madison, fourth President of the United States. She was the second daughter and child in a family of twelve, of whom only three survive to the present time. One of these, Mrs. Ann Manry Hay, married Isaac H. Hay, grandson of John Hay, of Kilsyth, Scotland, and

a descendant of the Earls of Errol. She it is who is now, although widowed, carrying on the work in Joppa, which was left by Miss Baldwin at her death.

It seems that the education of this large family was conducted by private tutors. Mary was born on May 20th, 1811, and was from her earliest childhood distinguished for precocity and intelligence. She made good progress in her studies; but of her childhood's days there are little or almost no memorials remaining of interest to the reader. It seems, however, that as a child she was visited by serious impressions. The "things of God" were brought before her spiritual vision with earnest solemnity, by one instrumentality and another, but she strove against all such impressions. Speaking in after years to a friend of that time, she said: "My dear, I feel myself a miracle of grace. When but a child, God used to bring to my mind serious thoughts and feelings, and I persistently hardened my heart against them for years; but Jesus, in his wonderful love and mercy, did not allow me to work out my own destruction."

As one of the elder sisters of a numerous family, Mary was remarked for her thoughtfulness, kindness, and patience; and even as a child she was esteemed much among those who knew her, for her strong points of character and depths of thought. Being so thoughtful and fond of reading, it is not surprising that she cultivated opinions of her own on all subjects coming within the scope of her acquaintance, which opinions she advanced invariably with some reason and with great originality. She was also recognised as *original* in her habits and style of expression, feeling a great dislike to imitation, however much she may *admire*.

Through her girlish days, also, she was the subject of deep impressions—indeed, they never left her from the time of childhood, continuing right on to the period when she made "the great decision." The Right Rev. William Meade, bishop of the diocese of Virginia, in connection with the Protestant Episcopal Church of America,



JEFFERSON'S ROCK ON THE BANKS OF THE SHENANDOAH.

was related to her, and viewing her state of mind with fatherly concern, used often to speak to her of the importance of seeking better things than this world can give. These conversations lingered long in her memory, creating uneasiness and self-reproach, until she determined to listen to him no more. Just as she had come to this determination, however, Mrs. Meade invited Mary and her sister to make them a visit of some duration. They went, and were, as always, warmly welcomed. On the journey to Bishop Meade's house, Mary had, however, been having a silent controversy with herself respecting sacred things, and had come to the resolution to talk no more on the subject of personal religion; but as she entered the hall door, a most overwhelming realisation of her sinfulness in rejecting God's proffers of grace, came over her. She could with difficulty command herself sufficiently to preserve her usual quiet manner. So wrought upon was she by the Holy Spirit's power, that in a day or two she sought an interview with Bishop Meade, and most wisely and tenderly did he counsel her. As the result, before she returned home to Cedar Grove, she could rejoice in the fact that she had found the Saviour, whom having once found, she followed with loving, earnest zeal, to the end of life.

Bishop Meade was also the honoured instrument of the conversion of Mary's father, and elder sister. These conversions took place at about the same period, and not long before Dr. Baldwin's death. The eldest surviving brother, Dr. Isaac Baldwin, who, like his father, adopted the profession of medicine, says, referring to this time: "My father, and my two elder sisters, Eleanor and Mary, were converted to God under the preaching of the Right Rev. William Meade, bishop of the diocese of Virginia, he being also our family pastor. These two sisters, with myself, were confirmed by him soon after our father's death, and previous to our union with the Protestant Episcopal Church." This prelate appears to have realised the Apostolic ideal of a bishop, and was frequently referred to in Miss Baldwin's correspondence,

in after life, with loving reverence, as her "much-loved father in Christ."

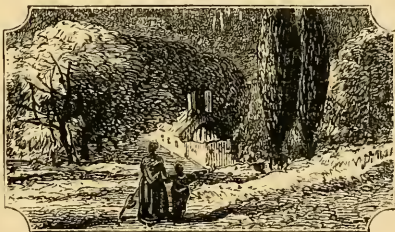
Bereavement of the most painful kind fell on the family, soon after Mary's conversion, and her newly-found faith was put to a severe trial. Dr. Baldwin sickened and died, in 1828, and within two years after, Mrs. Baldwin followed him to the grave. She wasted away in consumption, treading, with weary steps, the path to the grave. But during that lingering illness the two elder sisters vied with each other in smoothing the mother's path to the grave. A friend, speaking of this time, says: "I have often been told of the beautiful affection she entertained for her parents, especially her mother, who was ill for many months previous to her death. During this illness, Miss Baldwin and her elder sister, Eleanor, used to act by turns, a day at a time, as *special nurse*, sitting by the bed fanning the sufferer, reading aloud, administering medicines, &c. One day, when Mrs. Baldwin was visited by a friend, she observed, 'Eleanor is an admirable nurse, but I cannot help feeling glad when Mary's day comes.' This could scarcely be wondered at, for, while Eleanor fully deserved the commendation she received, Mary's untiring, tender, loving thought for the sufferer was certainly unparalleled. The depth and strength of her affection enabled her intuitively to discern the service, mode, and time most acceptable to the patient."

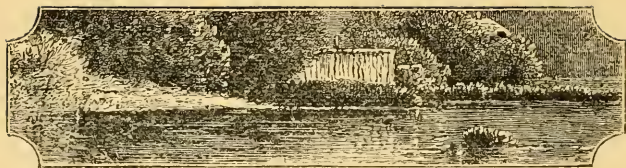
On August 30th, 1830, Mrs. Baldwin passed away, leaving a family of seven orphan children. As it was the mother's wish, the family home was continued for some time, the two elder sisters, under the supervision of the grand-parents, taking the charge of the younger children. At the end of a year, however, the establishment was broken up, on account of the growing necessity for the boys to go from home for the sake of enjoying a public-school education. This having been done, the girls removed to the home of the grandmother at Belle Grove. Under the guidance of Mrs. Hite's discreet and loving care, the admirable character, whose course is portrayed

in these pages, developed into womanhood. When about twenty years of age, Mary went on a visit to Staunton among some relatives. Being of an active turn of mind, she met with opportunities of rendering service to the Master, whose cause she had espoused, in the Sabbath school, and in various Church societies. A young friend and acquaintance of those early days bears this testimony to Mary's whole-heartedness in the Saviour's work: "She, like myself, had gone to Staunton to visit relatives; and, as we met constantly in the Sabbath school and other religious meetings, soon became attached friends, and when we parted, begun a correspondence which was only ended by her death. She was of so retiring a nature that she rarely spoke of her past life or gave prominence to self in anything. Her object in life seemed to be making herself useful, and improving the talents God had given her. With this object in view, though she had received a good plain education, she was anxious to avail herself of every opportunity of improvement, and entered the female seminary as a daily scholar to pursue some advanced branches of study. She said that she might in future wish to teach these things, little dreaming *where* her gifts would be called into exercise. She had then been a communicant several years, and her character was marked by a seriousness and earnestness which told that religion was the business of her life, and not a mere profession. When she called upon me, during her first visit home from Greece, she told me, in speaking of the wonderful ways in which she had been led to consecrate herself to missionary work, that the first suggestion came into her mind from myself. Miss Baldwin, a mutual friend, and myself were busy at one of our sewing meetings, when I asked her, 'Would you not like to be a missionary?' We had been reading the life of some devoted servant of God, and all felt aglow with admiration of his sacrifices; but none of us could then feel that we should ever be called to make similar sacrifices. Yet in less than two years she wrote: 'It is true, my friend, that after due and prayer-

ful consideration of the subject, I have determined to forsake kindred and native land, to spend the remainder of my days among a foreign, if not a heathen, people.' The *direct* circumstances which led to this result were these. A friend (one of the three who talked together that time about missions) felt a desire to do good, and requested a gentleman to propose her to the Missionary Board as willing to go to some of the missions then being commenced in the West. He wrote to the Committee, and received the reply that there was no opening in the domestic field for an unmarried lady, but that Mrs. Hill, in Greece, was urging them to send her an assistant, and that if the lady were willing to go there they would be glad to correspond with her. Her friend promptly declined going abroad; and Mary asked herself, 'What is there in the way of my going?' and after consulting with her rector and a few Christian friends, soon decided to offer herself for the post. With her, to see the path of duty, was to pursue it; and, receiving the appointment to Greece, she at once began making preparations."

The autobiographical sketch which forms the subject matter of the next chapter, will enter more fully into the circumstances which has led to her taking up the important work of missions, which henceforth was to be her *lifework*; carried on amidst cloud and sunshine, health and weakness, until the time when she "her labour with her life" laid down.





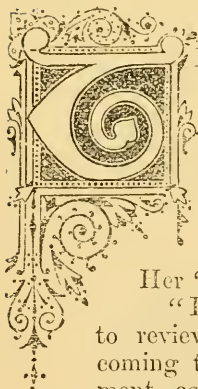
CHAPTER II.

AUTOBIOGRAPHICAL RECOLLECTIONS.

“Half-hearted! Saviour, shall aught be withholden,
Giving Thee part who hast given us all?
Blessings outpouring, and promises golden,
Pledging, with never reserve, or recall?”

“Half-hearted! Master, shall any who know Thee
Grudge Thee their lives, who hast laid down Thine own?
Nay, we would offer the hearts that we owe Thee,
Live for Thy love, and Thy glory alone.”

F. R. HAVERGAL.



THE sketch which we now give our readers, was drawn up by Miss Baldwin in 1860, many years after her settlement in Athens, and as it contains her sentiments in regard to her work, as well as her memorial of “all the way” by which she had been led, it will prove doubly interesting.

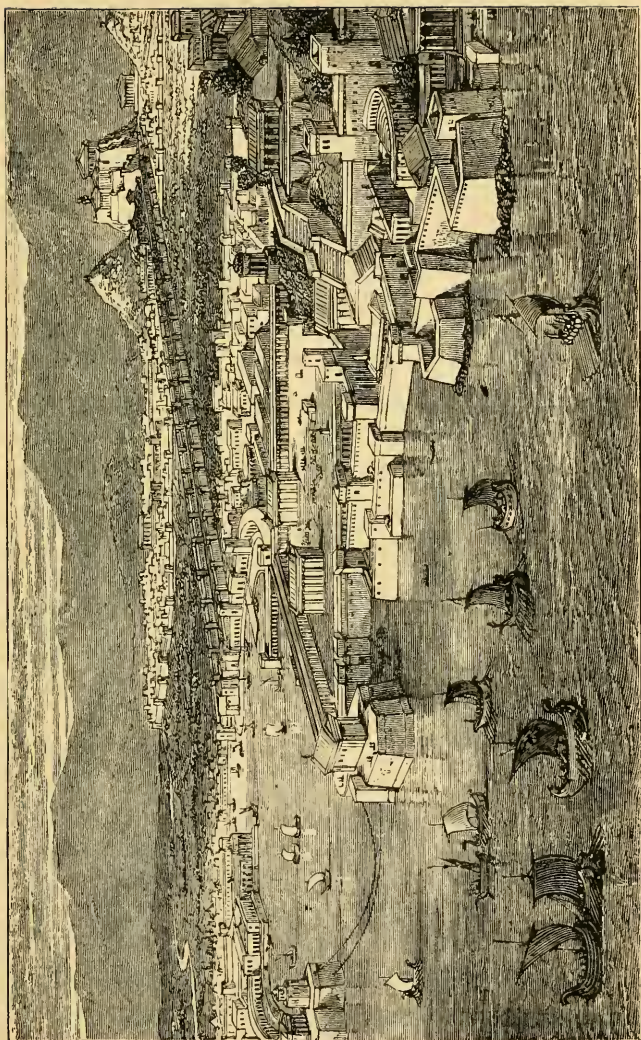
Her “Recollections” run thus:—

“In looking back, my mind has been led to review the circumstances which led to my coming to Greece, and for my own encouragement, as well as for the strengthening of my faith, in that my steps were ‘ordered’ by God himself, I now write them out.

“After the death of my beloved mother I went with my elder sister Eleanor to Staunton, to spend some time with my relatives there, of whom we had a number.

After remaining more than a year, visiting from one family to another, I became weary of what seemed to me a *very unprofitable life*, that of *pleasure-seeking* only, and I felt that such a life as I was then leading was not in accordance with God's design concerning us. I felt that a life of mere pleasure produced no 'fruit unto holiness.' For some years previous to my going to Staunton, I had at times felt a great desire to be *directly* engaged in some Christian work, and especially that of extending the knowledge of the Gospel among my fellow creatures, such as is the privilege of clergymen to do; but being (much to my sorrow) a female, I could not possibly enter the ministry. Next to this, my thoughts turned to a missionary life, and this, too, seemed to me to be a sphere quite out of my reach—a position far too high and heavenly for me ever to attain and enjoy. But from such thoughts as these, my mind was diverted, first, by the death of my beloved father, and, two years after, by the long and last illness and death of my mother. Then my mind was filled with domestic cares, my sister Eleanor and myself having determined, according to the wish of our departed mother, to carry on the family establishment and assume the care of the younger children. We had the charge of our younger sister and three brothers, our eldest brother being obliged to be absent to attend to his studies. We assumed this responsibility, and maintained it for about a year after mother's death, but at the expiration of that time it was necessary for our brothers to go to a public school, so then we broke up housekeeping and went to Staunton, as I have before stated. Just at the time that I became so weary of living on pleasure, my sister Eleanor made a visit to Wythe County, not far from Staunton, and on her return told me of the great destitution of that part of Virginia, both in schools and in every means of religious instruction. I at once conceived the idea of preparing myself for a teacher (my education had been partially neglected on account of domestic afflictions), so as to go out to that neglected part of the

country, and establish a sort of missionary school, in which *religion* should be the *basis* of all other education. To accomplish this design, I gave notice to all my relatives and acquaintances in Staunton that I intended to *put myself back as a school-girl*, and should decline all invitations to parties, &c. As some ridiculed the idea, and some thought it a strange notion of mine, I felt that I had to contend with some feelings of mortification, but by bearing in mind the word of God, ‘He that humbleth himself shall be exalted,’ I was able to overcome them. *I made a school-girl’s bonnet*, and entered Mrs. Sheffey’s institution as a regular day scholar. I took up my abode with an aunt of mine, an old friend of my dear departed mother, where I knew I could escape all interruptions from company, as she lived retired from the world; but in the midst of a select religious circle, amongst whom I could enjoy *profitable recreation* from study. I determined to go over all ordinary branches of study for young ladies from the beginning; and this course of study I continued regularly for two sessions of ten months each, keeping always in mind Wythe as my selected field of labour. The idea of labouring in the *foreign* missionary field had long before passed out of my mind as being quite beyond my reach. At the end of the second session, Mrs. Sheffey asked me if I would be willing for the next session to take the place of her daughter, Miss Sheffey, who was assistant teacher at the institution, as she desired her daughter to have the pleasure and recreation of spending some months with her sister in Richmond. I was delighted at this proposition, and gladly accepted it, as it would give me the opportunity of exercising myself in teaching, while at the same time I could continue my studies under the principal teacher. Indeed, I considered this proposition a most providential thing, and thanked God accordingly. When it was necessary that I should remove from my aunt’s house to the institution (it was a boarding as well as day-school), I did so. When this session—which saw my first essay in teaching—had more than half expired, a young lady,



ANCIENT ATHENS.

a friend of mine, and a very pious girl, came to me and said that she wished me to do her a great favour. She wished me to enquire *privately* of our Missionary Society, whether there was any opening in the domestic department for a female missionary, as she felt a desire to be engaged in the home field. I said I felt sure I could oblige her, through my friend Mr. Valentine, who was one of the pillars of our church in Staunton, and always ready to do good. 'Of course,' I said, 'he will think I am making inquiry for myself, but I shall not mind that, as the secrecy will be only temporary.' Accordingly I did ask Mr. Valentine to write to the Society, and he said he would do so with pleasure, provided I would dictate what he should write. At once he took up a pen, and I dictated to him. While I was dictating, the thought crossed my mind, that as inquiry was being made in the domestic field, why should not I just add the two words, '*or foreign*,' feeling at that moment *a revival of the long-slumbering desire in my heart to become a foreign missionary*. I felt that I should not, after all, commit myself by this addition, and so the letter was written, including the two words. After a few days an answer was received, stating that there was *no* opening in the domestic field for a female missionary, but there was one in the foreign department, for the Society had just received a letter from Mrs. Hill, in Greece, stating her pressing need of assistance, and urgently requesting that a lady might be sent out to aid her in the schools she had established. On reading this my heart fluttered, and though I might justly have laid claim to this opening in Greece, I felt that I ought to let my friend have the refusal of it, since there was no opening for her at home, at which she would feel disappointed. Accordingly I took the letter to her, and gave it to her without saying a word of my own feelings in regard to it. My friend, after reading it, most unhesitatingly said she had never thought of the foreign field—that she did not feel she could possibly make up her mind to leave her country

and friends for a foreign station. I then took back the letter, and felt that the opening was fairly placed before me for my consideration as to my accepting it. I could not but feel that God had Himself called me to the enjoyment of what my heart had been so strongly and ardently set upon, viz., to become a missionary. This desire, however, as I have said, I had set aside as being far beyond my reach, and had subsequently turned my attention to preparing myself for doing good at home in a sphere which I felt *was* within my reach. But, lo! just as the time was at hand when I hoped to commence active work at home (for which I had been for more than two years preparing myself), God opened to me a field of labour which I had not thought of occupying during all this course of preparation. Not only so, but it was *the very field* towards which, at the time, my thoughts were always naturally turning, from the fact that I had made a slight acquaintance with Mr. and Mrs. Hill at the Convention in Virginia, which took place the same year in which they departed to Greece. At that time they stayed at my uncle's house in Winchester, where I saw them. I also saw Mr. Hill ordained, and the slight personal acquaintance I had made with them, caused me always to look with peculiar interest to the reports from the mission established by them in Greece. Thus I saw that God knew what was in my heart—that in its deepest recesses were hidden slumbering desires for a high and broad field of usefulness to my fellow-creatures, which desires I had lulled to quietness from a consciousness of my own incapacity.

“The circumstances and the way in which this call to Greece was presented to me, has made me ever feel that it came to me directly from God, and that in choosing me for so high and important a station, He fulfilled His own words, that ‘Not many wise men after the flesh, not many noble are called; that no flesh should glory in His presence’ (1 Cor. i. 26, 29). As a further confirmation in my own mind that I was called of God to the work of this our mission in Greece, I bear in remem-

brance that *three times*, after the opening in Greece was shewn to me, I was prepared to give it up, and each time the obstacle was removed by others, and not by myself. *First*, I felt it right to give the refusal of the opening to my friend, who, as I have stated, knew nothing of my feelings in regard to it, yet unhesitatingly refused it. *Secondly*, after I had seriously and prayerfully considered the matter of my accepting it, for a fortnight, during which time I presented it to myself in all the *unfavourable* lights I could think of, to *try myself*



TEMPLE OF VICTORY, ATHENS.

and see if it were *simply and truly a desire to do good*, which inclined me to accept it, I found my purpose still steadfast. I examined myself strictly to see whether I was prepared to meet and overcome difficulties and trials, and to make sacrifices of personal comfort and ease, as well as to bear a long and, perhaps, final separation from my kindred and country. I questioned myself further, to discover whether my faith and trust in God's promises was so steadfastly established in me, as that I could without fear leave the bosom of a large circle of kindred, from whom I had never yet been separated, and

go forth alone—that is, *unmarried*—to encounter the dangers of the mighty deep and all the uncertainties of social life, amongst those with whom I must live and labour. From each and all of these points of view, as I looked at them in imagination, my heart said, ‘I am prepared, for Christ’s sake, to meet all these, believing that He who called me would give me all needful faith and strength to meet, bear with, and overcome all things.’ *Thirdly*, as I was of age I was not bound to ask the consent of any one; but I did consult my grandmother, and a dear pious aunt, both of whom encouraged me to enter the field so signally opened to me in Greece. At the close of the fortnight I found that, though everything inclined me to say *I will go*, yet I had not said it, even to myself, and I felt—I could not tell why—a hesitation, as if there was still something needful to make me feel that my decision was finally made. Just then I received a letter from my eldest and favourite brother—for he was then to us as a father as well as a brother—containing a statement regarding his religious views, which affected me most deeply, and settled all hesitation in my mind about deciding to go to Greece. I rose up with a firm and steady purpose of heart, and said, ‘*I will go* ;’ having felt that perhaps if my brother could see the power of that faith which could enable me to forsake kindred and country for Christ’s sake, *exhibited in me*, it might have a favourable effect on his state of mind. This caused me to decide on taking the important step.

“I at once announced to my friends my decision, and through my friend Mr. Valentine, all necessary arrangements were made with the Society. Shortly after, I received my appointment to Athens, in due form. I then answered my brother’s letter, and requested him to come to Staunton, to take me to my sister Eleanor’s in Frederic County—for she had left Staunton, having married, and was now settled in our old homestead. I proposed to pass the summer there, and make the necessary preparations for my departure. A few days

prior to my brother's arrival I made a short visit to an aunt of mine, and told her all about my future hopes and plans. I also showed her the letter from my brother, which had finally brought me to the decision. After reading it, she said she thought it right to say to me that her opinion was that my brother needed the soothing society of an affectionate sister, such as I was to him; and that she imagined I would be doing much more good, and be more in the way of my duty, to go and live with him, and soothe and take care of him, and that she did not doubt but that I could restore to his mind the views he had once professed. She much preferred my doing this to going alone among strangers to a strange land. I replied that if I thought my doing so would have the beneficial effect she supposed, I would not for a moment hesitate about my course—that I would *at once* abandon the idea of going abroad and devote myself to my brother. She then urged me strongly to do so (she was not a pious woman); and I determined that when my brother came I would propose to him what my aunt had suggested. First of all, however, I communicated to the clergyman of our church these suggestions on my aunt's part, and my determination respecting them; but he opposed it, saying that the matter had gone too far for me to draw back now. 'But,' I said, 'the soul of my brother is dearer to me than that of any stranger; and if by the step I now propose I can draw him back to his first faith toward God, I shall deem it my duty to do so. So my going to Greece must depend, after all, upon what he says to my proposition.' When my brother arrived, I did make this proposition to him, but he would on no account agree to my giving up the missionary appointment. 'For,' he said, 'I have not yet entered on my career, having just received my diploma as doctor of medicine. I am quite undecided as to where I shall settle myself, and time only can show if I shall succeed in my profession.' Thus I strove to learn what was my duty.

“There was just at this time some difficulty about finding suitable companions for the passage out. But I had met at the Convention most unexpectedly with Miss Mulligan, a sister of Mrs. Hill, who had come from New York to attend the assembly. I at once asked her if she would not like to accompany me to Greece. She answered that for her own part she would be delighted to go, but she did not know if her father would consent to it. It was then settled that she should write to her father about it. She did so, and on the following day received her father’s consent. It was then arranged by the Society that Miss Mulligan should go out as temporary assistant to Mrs. Hill. Thus I was provided with congenial company; and for escort, we both went out under the care of a clergyman going to Athens.

“Upon reflection, I feel most certainly that I was *called* by God to the work of our mission. I *did*, and *do*, and *ever shall* feel sure of it; and this belief has been my consolation through all the twenty-five years I have been labouring in the field. Whenever I have felt oppressed by a sense of my shortcomings and incapacity to do as much as I desired to do, I have remembered for my comfort that He whom I firmly believe placed me here, requires of me *only to do the best I can*—as it is expressed in God’s Word: ‘For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.’ Some of my relatives, who did not know—and if they knew, could not appreciate—the motives which actuated me in taking this step, said they were sure I should soon repent of it, and would return home before two years had passed. One said that I was ‘going on a wild-geese chase.’ I replied to them, ‘You are mistaken! I feel that I shall not return for at least ten years, and that my engagement in the missionary field will be for life.’ Eleven years passed before I returned to visit my native land and kindred; and then I was absent from Greece only sixteen months. Now,

after twenty-five years of service in this very mission, I here testify that *never* once during all these years have I for a moment repented of the step I then took; and I now feel that in all my life, should it reach 'threescore and ten,' I shall not be able to accomplish the half of what I desire to do. I long to be instrumental in God's hands in bringing those who are sitting in darkness, ignorance, and superstition, into the beautiful light of the knowledge of the gospel. I have ever esteemed the title of 'Missionary' *the highest of all earthly titles*, and desire to labour on in this glorious work until I die."

Here ends this interesting autobiographical chronicle—broken off all too soon. Had she continued its story, we should have learnt from her own pen what difficulties awaited her in her entrance upon the Lord's work, in the shape of objections and blame from near and dear friends. It was the old tale with some—that "she was throwing herself away;" while others deemed it a descent in the social scale for her, born of well-connected parents, and mingling in good society, to leave home "*only a missionary*:" forgetting that to become a co-worker with God, is to wear a higher honour than any derived from earthly surroundings or possessions. The idea of winning her brother back to his first allegiance to the Saviour, by means of her own consecration upon the altar of service, bore good fruit. Reviewing the past, this brother says: "The halo of saintly Christian faith which ever encircled my sister, has often delivered my feet from falling, in the darkest periods of my earthly existence."

On receiving her appointment to Greece she at once commenced making preparations for her departure, returning meanwhile to the old home to spend the intervening time. Writing to the friend who was her chief companion in Staunton, and who was one of the trio which sat talking, on that ever-memorable day at the sewing meeting, of missions and missionary consecration, she said: "No one can know what a struggle it will

cost me to tear myself finally from the dear old place, so full of the memories of my childhood, and where my dear parents breathed their last. Yet do not imagine that I am sad and downcast. I assure you that I feel far otherwise in prospect of my work. I feel the promise fully verified, 'As thy day, so shall thy strength be;' and while I endeavour to look away from the gloomy to the pleasurable scenes before me, can remain quite calm and cheerful."

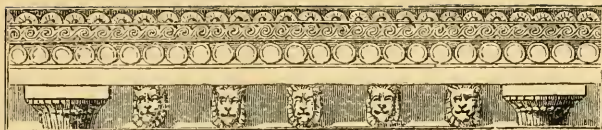
She spent some time before sailing, in travelling with friends, and visiting different objects of interest in her native State, as well as at the North. She had a keen appreciation of the grand and beautiful in Nature, and her letters at that time were full of the pleasant scenes she had visited. This incident serves to illustrate the *whole-heartedness* of the sacrifice she was about to make. She visited the interesting scenes within her reach, as if prepared to wish them all, after one glance, a *final farewell*. Henceforth her life, strength, hopes, and prayers were to be dedicated to the service of her God upon the missionary altar. It was not that she sought gain, for the salary offered her by the Missionary Committee only amounted to two hundred and fifty dollars per annum, or, as nearly as possible, one pound weekly. This pittance was only sufficient for a bare subsistence in a strange land; but, with her constant spirit of self-sacrifice, she was perfectly willing to supplement the deficiency by drawing upon her small patrimony. That she did this, her after correspondence shows, even to the extent of impoverishing herself, upon the opening of a boarding-school in Athens. In many other instances, also, she spent freely of her own property to sustain the cause of Christ in a foreign land.

Next to her brothers and sisters, who were now scattered about in different homes, or in educational establishments in the State of Virginia, Miss Baldwin felt most the separation from her grandmother. This lady was remarkable for her sterling piety, sound sense, and affectionate treatment of all who came within the range

of her influence. After the death of Mr. and Mrs. Baldwin, the chief direction of the orphaned family had fallen upon Mrs. Hite, and faithfully had she carried out the charge. In all Miss Baldwin's subsequent correspondence, we find her referring to this aged grandparent with words of the deepest gratitude and reverence. It was indeed a trial of faith on both sides to part: on the one side it must have been felt that the journey and the banishment from the native land, must preclude any idea of a very speedy return; while on the other side the aged Christian lady must have realised the fact that at her age she could scarcely expect to see her granddaughter again. But each was prepared to make the sacrifice. The love of Christ was the grand constraining power; and each believed most firmly the promise, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." Accordingly, in the strength of faith and full of confidence in the Master, who had called her into the vineyard, Mary Baldwin addressed herself to the work.

That work was surrounded with many stirring memories. In the land from which we received our Epistles to the Corinthians, Philippians, and Thessalonians, and among the people to whom Paul preached the truth about the "unknown God," and declared salvation by Jesus Christ alone, her life was now to be passed. Yet her work was not all pleasure—certainly it was not an easy one. The story which in Apostolic times was an "offence" to the self-righteous Jew, and "foolishness" to the polished Greek, was still, to a large extent, despised. But what missionary—from the primitive age of the Church downward—found his or her path, a path of roses?





CHAPTER III.

GREECE AND ITS PEOPLE.

“Gods of Hellas! gods of Hellas!
Can ye listen in your silence?
Can your mystic voices tell us
Where ye hide? In floating islands,
With a wind that evermore
Keeps you out of sight of shore?
Pan—Pan is dead

“O, twelve gods of Plato’s vision!
Crowned to starry wanderings,
With your chariots in procession,
And your silver clash of wings,
Very pale ye seem to rise,
Ghosts of Grecian deities!
Now Pan is dead.

“O, ye vain, false gods of Hellas!
Ye are silent evermore!
And I dash down this old chalice,
Whence libations ran of yore.
See! the wind crawls in your dust,
Worm-like, as your glories must,
Since Pan is dead.”

MRS. BARRETT BROWNING.

THERE is no land—save Palestine, the cradle of Christianity—which possesses so many stirring memories, so many unrivalled associations, as Greece. Rome has its ancient story too; it also has played its part, in the history of the world, of civilisation and of Christianity. But Greece contains both sacred and classic soil. When Paul the apostle journeyed from Palestine to Athens, he traversed district after district populated by Greeks. As we read of him in Galatia, Pamphylia, Lycaonia,

Cilicia, Cyprus, Lysia, Troas, Phrygia, and Samothracia, we remember that he journeyed constantly among the Greek people, contesting their superstitions, mingling with their life, arguing and expounding with them concerning the new religion—which yet, in its essence, was not new, but the teaching of the Eternal One. All through Asia Minor, in the islands of the Grecian Archipelago, as well as on the mainland of Greece, Paul was surrounded by this ancient, civilised, and cultured people.



ON THE COAST OF CYPRUS.

The ancient name of Greece was *Hellas*, and this appellation still clings to her in classical poetry. The people of that day were called *Hellenes*—a name to which some of the most patriotic modern Greeks tenaciously cling. These *Hellenes*, or *Greeks*, have done most to promote human culture. Wherever the Greeks made their way, either by conquest or by commerce, they took culture with them. Indeed, *commerce*, *colonisation*, and *culture* attended their conquests and their progress, in most marked proportions. What the Romans won by force of arms, and retained by the awe of their martial power, Greece both won and re-

tained by more peaceful arts. Brave, too—the Greek people fought and conquered on many a field; the names of such heroes as Alexander the Great, Achilles, and Agamemnon, and such struggles as those of Marathon and Thermopylæ, prove that the Greeks were brave to the death. During these centuries of



THERMOPYLÆ.

conquest, district after district of country became theirs by right of arms. Macedonia, Thessaly, Thrace, the ancient Chalcidice, and the whole region extending northward to the Danube, was Grecian, as well as the whole of the seaboard on the Ægean Sea. Constantinople itself—then known as Byzantium—"was in the ethnological Hellad." It is no wonder that with such a history, the provinces of true Greece, now under the

heel of Turkey, are restless and impatient. Turkish oppression accords ill with Greek culture ; the two can no more amalgamate, than can darkness with light. Modern readers who are not acquainted with ancient history, fail to realise how much of the Turkish empire once belonged to Greece.

The ancient Greeks excelled in commerce, poetry,



BUST OF HOMER.

architecture, sculpture, and painting. Remains exist to the present day showing the beauty of their statues, the magnificence of their temples, and the splendour of their literature. The great masterpieces of Greek literature are still studied in our schools and colleges. Demosthenes, Homer, and Thucydides are studied by thousands of scholars, old and young, to-day, as models of the purest eloquence, clearest style, and most perfect poetry. The Olympic games were designed chiefly for

the honour of learning and eloquence; their generals were all orators, and the laurel crown marked a nation's approbation. Spartan valour, and Laedemonian courage are still things to be spoken of and imitated in our day, as the attributes of a brave, learned and cultured people. In Sparta, a noticeable fact was the reverence inculcated upon youth for age, but in that province only. It is recorded in ancient story, that in a large assembly an aged, poor man, bending on his staff, looked in vain for a seat, until he came near the place occupied by the Spartan ambassadors, one of whom immediately got up and gave him his own seat. At this open mark of reverence for age all the assembly applauded. Another legend records the valour of a Spartan boy, who, sooner than be detected in a theft, allowed a fox to eat out his vitals. With such discipline and surroundings it was not wonderful that the Greeks should become noble, brave, and refined.

As a soeial body, it is recorded that they had a great hatred of drunkenness, and would on certain occasions cause some of their slaves to become intoxicated, in order to show how odious and despicable a drunken person could become in the eyes of others; so warning their children from the practice of drunkenness. This vice was in all ages an offence against Greek taste, even when not prohibited by higher motives. It is also curious that in some provinces they imposed penalties for not marrying, for late marrying, and for marrying unsuitably, deeming these things to be offences against the commonwealth.

By the law of ancient Athens, condemned criminals died by drinking poison, not by public execution. This law permitted no penalty severer than a quiet and painless death. The criminal on the day of his death was freed from his chains, and allowed to have his family and friends present in his cell, in order to make his last arrangements and bequests, and to receive comfort from those nearest to him. When the appointed hour drew nigh, the jailer came in and left the cup



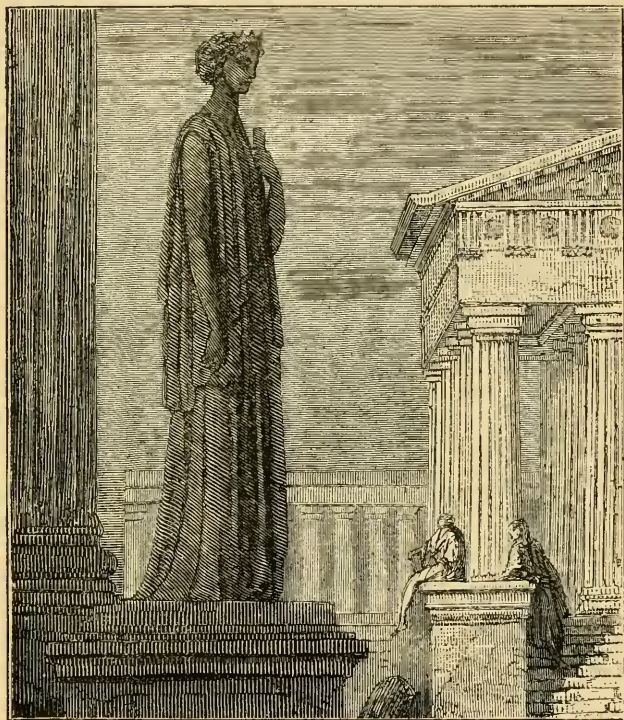
THE DEATH OF SOCRATES.

of poison with the condemned, merely giving him directions how to take it, and enjoining that it should be drank by a given hour. This poison was usually a mixture of hemlock. After drinking the potion, the criminal sat quietly in the presence of his friends until life slowly and quietly ebbed away. When all was over, the body was given over to the friends for private burial, except in very noted crimes, when it was cast out into an appointed Golgotha, outside Athens. Socrates, one of the greatest philosophers of Greece, who flourished about four hundred years before Christ, died in this way. His enemies accused him of introducing innovations into their religion, and of ridiculing the gods, as well as drawing away the minds of the Greek youth from their belief in the established mythology. Upon these charges he was condemned to death; and after discoursing with his friends for some time upon sublime and scientific subjects, drank the poison, and was soon dead. This celebrated man taught his disciples in the Lyceum, or in the groves of Academus; the reader will easily see the reasons why these names have been handed down to modern days as the abodes of learning and study. Xenophon and Plato were two of his most illustrious disciples, flourishing about three hundred years before Christ.

The religion of the ancient Greeks was a complicated system of mythology, in which gods and goddesses of all ranks, characters, attributes, and degrees, were supposed to rule over the destinies of mankind. Every household had its altars, which were crowned with myrtle and other foliage, and ornamented with votive offerings. Among others, they worshipped the following deities:—Pan, the god of shepherds: huntsmen and dwellers in the country observing festivals in his honour. He is generally represented as a goat, and is said to have invented the flute. Jupiter was the most powerful of all the gods, and supposed to be the ruler of the kingdom of heaven. This god was worshipped under various names and by various nations, being known as the Ammon of

the Africans, the Osiris of Egypt, and the Belus of Babylon. He was supposed to be the son of Saturn, and brother to many other gods and goddesses, all of whom possessed great power, but none so complete and universal as himself. Juno, the queen of the gods, and the sister of Jupiter, was represented as the deity of power, empire, and riches. Apollo was the god of the fine arts, music, poetry, and eloquence, being further supposed to be gifted with the power of knowing futurity. His oracles were in great repute on this account, and splendid temples existed in his honour in Greece, Italy, and Egypt. The Delphic Temple was the most famous shrine at which this god was worshipped, and it was from this oracle that the utterance "*Know thyself*" is said to have proceeded. In Rhodes a famous Colossus was erected in his honour, which erection ranked as one of the seven wonders of the world. Mars was the god of war, and was generally represented as an old man fully armed. He was believed to preside over the fortunes of war and the exploits of gladiators. Venus was the goddess of beauty and the queen of love. She is said to have arisen from the sea, near the island of Cyprus, and was carried to Mount Olympus, where all the gods admired her beauty. She won the prize of the golden apple of discord from Pallas and Juno. Temples and statues were universally established in her honour, and worship was paid unceasingly to her. Pallas, or Minerva, was the goddess of wisdom, war, and the liberal arts, and was supposed to have issued, full-grown, from Jupiter's brain. She is said to have produced the olive, and so to have gained the applause of the gods for her beneficent gift to mankind. She is generally represented with a helmet and breastplate, and living serpents writhing around these emblems. Bacchus was the god of wine: the festivals kept in honour of this god were called "orgies," or "bacchanalia," and were chiefly remarkable for their infamous license. Nemesis was the goddess of vengeance. She was supposed to be able to punish the wicked and to

reward the good, both in this life and in that which is to come. Both Greeks and Romans were very anxious to propitiate this goddess. Neptune was worshipped as the god of the sea, and was a popular



STATUE OF JUNO.

deity in almost every part of the earth, at that era. Bulls and horses were generally sacrificed on his altars. Saturn, the god of agriculture, is represented as an old man, with a scythe in his hand, and a serpent devouring its own tail. In the other hand he has a child, which

he seems about to devour—this representation being, doubtless, taken from the old legend which taught that he always devoured his sons as soon as they were born. The “Saturnalia” of Rome were the annual festivals observed in honour of this god. Hercules, or Heracles, was the most renowned hero in the Grecian mythology, and, during his submission to Eurystheus, was compelled by his destiny to perform some prodigious feats of strength and valour, which are known in Grecian story as the “Twelve Labours of Hercules.” He had, first, to bring the skin of the Numidean lion; secondly, to kill the hydra; thirdly, to catch the hind of Artemis; fourthly, to bring a wild boar alive to Eurystheus; fifthly, to cleanse the Augean stables; sixthly, to drive away the water-fowl of Lake Stymphalis; seventhly, to bring the Cretan bull; eighthly, to fetch the mares of Diomedes; ninthly, to take from the Queen of the Amazons her girdle; tenthly, to bring the oxen of Geryon from the island of Erythea; eleventhly, to obtain the golden apples of the Hesperides; twelfthly, to conduct Cerberus from the infernal regions. Some modern classical students consider that Hercules is only an allegory of the sun, and that his twelve labours represent the twelve months of the year, or the twelve signs of the Zodiac. Vulcan was the god of all who worked in metals, and was supposed to make thunderbolts for Jupiter, and weapons for the gods. His forges were believed to be under the volcanic Mount Etna, in Sicily. This god was constantly worshipped by both Greeks and Romans. At the festivals in his honour, fires were kindled everywhere, and animals cast into the flames as sacrifices to him. He seems similar to the Moloch of the Ammonites, and the Baal of the Jews, being worshipped much in the same way.

Among the most ancient Greeks, Zeus was the chief deity. He was called the “Father of gods, and the god of gods.” He is also named in his list of titles the “Father of gods and men.” The people who made supplication to him were taught to address him as “God

our Father." It was in reference to the attributes ascribed to Zeus, and the universal homage paid him, that St. Paul used the quotation, "For we are also his offspring," as applicable only to that God whom he declared unto the ignorant Athenians. The entire passage, which occurs in the poems of Aratus, runs thus :—

"Zeus fills the haunts of men,
The streets, the marts; Zeus fills the sea, the shores,
The harbours. Everywhere we live in Zeus:
We are his offspring too. Friendly to man,
He gives prognostics; sets men to their toil
By need of daily bread; tells when the land
Must be upturned by ploughshare or by spade;
What time to plant the olive and the vine;
What time to fling on earth the golden grain;
For he it was who scattered o'er the sky
The shining stars and fixed them where they are;
Provided constellations through the year,
To mark the seasons in their changeless course."

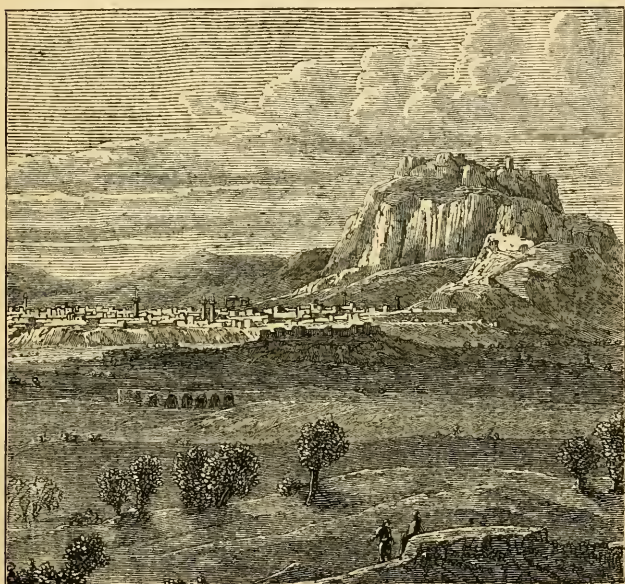
Bishop Thirlwall says that, "in general, the Greek religion may be correctly described as a worship of Nature." But some distinguished writers see in Zeus, Athene, and Apollo, a trinity of gods, answering to our Holy Trinity of Father, Son, and Holy Ghost. Be this as it may, it is at least certain that in more ancient times the Greeks worshipped their gods as the representatives of a pure and lofty ideal.

In modern days this ideal had greatly degenerated. Many were worshipped for fear of their dire vengeance, which, if displayed, was supposed to bring much sorrow and suffering to those who offended them. These mythologies were but little removed from the degrading myths told concerning the Hindu gods: true, the Greeks and Romans were more civilised and cultured than the Hindus, but not because of their religion. Their philosophers, thinkers, teachers, and patriots, were all vastly superior to the heroes of their mythologies, and lived lives, in many instances, of noble simple goodness, which might put to shame many in these Christian times. Still, they were *Pagans*; futurity was shrouded

with gloom, and no certain revelation had illumined their lives. It was little wonder that when Paul came to them, casting the beams of the Gospel athwart the darkness of Paganism, he should meet with incredulity and doubt. He says: "The Greeks seek after wisdom." And again, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." But he tells the people of Corinth very forcibly, that "the world by wisdom knew not God," and that "God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty." It was just at the time that I have been describing in the history of the Greeks, that the Apostle's declaration burst upon their astonished ears; and it is not difficult to imagine the alarm, the scorn, the contempt, the proud indifference, or the lofty sneers with which he and his message would be met, both in Athens and in Corinth. But the fact that a Church was eventually planted by him, in corrupt, idolatrous, depraved Corinth, proves that Divine grace was more omnipotent than Greek idolatry and scepticism.

The temples sacred to the worship of these deities were thickly planted up and down the land; and it is recorded that when the Athenians had erected a temple to every deity they knew, they finished by building an altar to "*The Unknown God*." In fact, some writers say that the Greeks worshipped over thirty thousand deities, and that when all this was done they built altars in their fields and plains, to the unknown gods generally, in order that they might fail in their duty to none of this vast imaginary host. It is interesting to know that Paul's labours were not wholly lost in Athens, but that there, as well as in Corinth, he planted a small Christian Church, which has continued amid many fluctuations, superstitions, and persecutions until this day. Dionysius, one of the Areopagites, a lady named Damaris, and a few others, unknown in history, but recorded in the Book of Life, "clave unto him and believed" (Acts xvii. 16-34).

As the result of this gloomy, dark system of Paganism, the Greeks held hopeless views of death. They dreaded old age and weakness, because it brought them nearer to the grave—a grave upon which no cheering revelation shone. And while they worshipped beauty, power, intellect, music, poetry, martial success, and manly



CORINTH.

strength, they showed that “the tender mercies” of the cultivated heathen “are cruel.” They tortured slaves, they practised terrible cruelties in war, and their own writers prove that they coolly practised the destruction and exposure of infants. In course of time the teachings of their wise men toned down their naturally implacable dispositions, and caused them to feel more pity for those subject to them ; but Paganism taught them no love, no

mercy, no pity. All the noble qualities which we admire in them, grew there, *in spite of* their Paganism, not *because* of it. In Egypt, and in China, the people honoured old men and women, in direct proportion to their age, but it was not so in Greece. We find amongst them, as amongst the most degraded heathen of later ages, a disposition to push the old people out of the way as soon as their labour was done. They had a law, commonly acted upon, by which old men could be brought up before the court by their children, and if adjudged incapable of managing their property, it was taken away from them and transferred to their children. We are indeed told of the old people in Ceos, that when they came to about sixty, and found themselves growing weak and dependent, they took hemlock, preferring to quit the world by suicide, rather than to remain in it as burdens and ill-treated incumbrances. These facts explain the horror which the Greek poets express in their writings of old age. They had no cheering view beyond this life; no Holy Writ telling them that "the hoary head is a crown of glory," as indeed it is, "if found in the way of righteousness." They had no soul-inspiring promise, "Even to hoary hairs will I carry you;" consequently all was dark, despondent, and cruel. When all their enjoyment depended on youth and strength and power, we can imagine how bitterly they would mourn their lost youth and its opportunities. The majority of these Greeks acted like the savages of the present heathen world, in their treatment of the aged and sickly, although here and there a few refined philosophers taught differently. Thus we are told that Plato, one of their most enlightened teachers, spoke thus:—"Some of the gods we see with our eyes, and admire them; of others we honour the images, raising statues of them, which we adore, and though they be lifeless, yet we imagine that the living gods have a good will and gratitude to us on this account. Now, if a man has a father or mother treasured up in his house, stricken in years, let him consider that no statue can be more potent to grant his

requests than they are, who are sitting at his hearth ; whom, when a man honours, the heart of the god rejoices, and he is ready to answer their prayers." Sparta and its customs in relation to old age, was an exception to the general conduct of Greece to its aged people. One of the Greek writers tells us that "when old age with its pains comes upon us, which mars alike even the fair, ever do wretched cares besiege his mind, nor does he delight in beholding the sun, but is hateful to boys and despised by women, so sore a burden has God made old age." Another writer says that aged people "sit in obscurity, vainly brooding through a forgotten old age, without sharing a single blessing." Such was the state of Greece without the Gospel.

A modern writer has well said, "Hitherto in the world's history, no culture, no education, no political training, has been able to rival the effects of Christianity in humanising society." Certainly Greek culture and education did not. The most refined and intellectual Greek fell far short of an unlettered disciple of Christ. The principles of life, government, duty, and propriety held by this nation, were essentially Pagan. They oppressed their inferiors, taught and practised the doctrine that "might was right," sold the female captives taken in war into slavery, maintained the institution of domestic slavery ; and when faults, or suspected faults, arose in those subject to them, did not hesitate to use the cruelest tortures to force a confession. How different are the fruits of Christianity ! If we only look at two blessings conferred upon us by the Christian religion as *national* benefits, we shall see how immensely superior we are to those ancient Greeks. The invention of printing, and the abolition of slavery, to say nothing of the hope of eternal life, which casts a radiance over man's footsteps through this world, testify to the beneficent character of the religion of Jesus.

I have been describing the *ancient* Greeks, and their religion ; but in order to convey definite and concise information to my readers, relative to the state of the

modern Greeks, among whom Miss Baldwin was called to labour, it will be necessary to give a cursory description of their history down to the present day.

About eighty-seven years before Christ, and after terrible wars with the Persian power, Athens was taken by the Romans, and the whole nation became subsequently



ANCIENT GREEK SHIPS.

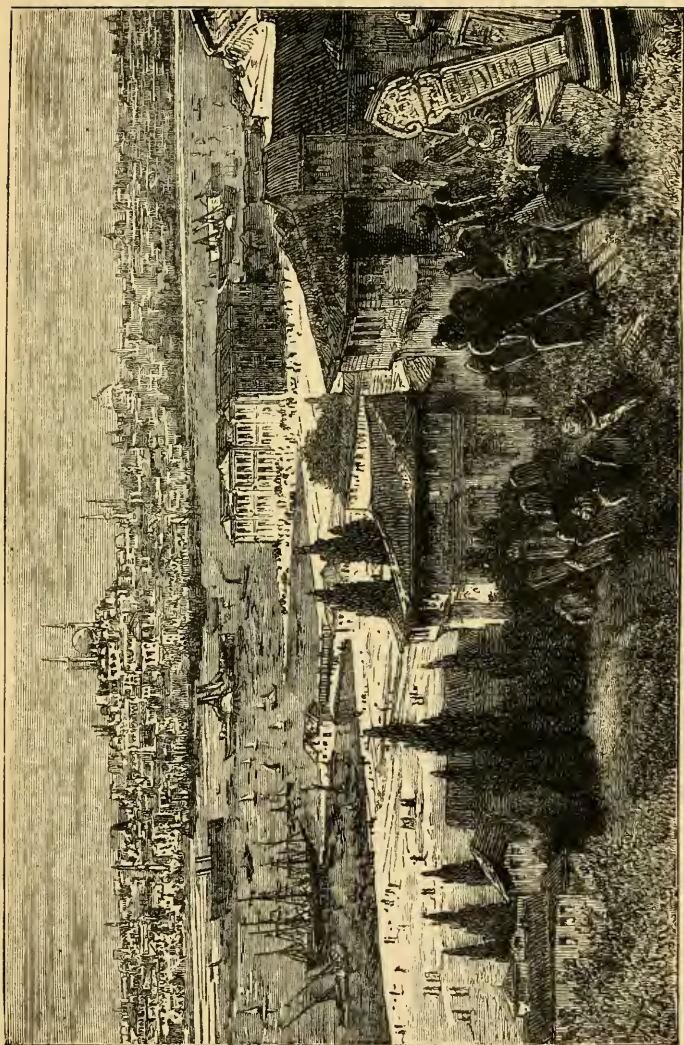
subject to the Roman power. It will be remembered that at the time of Christ's birth, Rome was styled "the mistress of the world," and held imperial rule over almost all the nations and tribes then living, having, about fifty-five years before Christ, conquered this little far-off barbarous island of Britain, and made it a Roman province. The sacred books of the Jews, known by us as the Old Testament, were probably translated into

Greek before the birth of our Saviour ; and certainly the books of the New Testament were so translated, as soon as written, for the benefit of the Greek-speaking Jews, who were called Hellenes, or Hellenists. As we have seen, a number of small Christian churches were planted in Greece, and these would chiefly use the many manuscripts of the New Testament books copied in Greek. In the fourth and fifth centuries the country was overrun by the Goths, and later by the Saracens, who seized a great part of what had formerly belonged to the Romans. In the fifteenth century the country fell into the hands of the Ottoman Turks, and remained under their heel, until the War of Independence broke out in 1820. The Greeks were too educated, too passionately fond of freedom, to endure the oppression of their Turkish rulers patiently, and, as one man, they rose in that year, determined to be free. Not that immediately before this war they were universally oppressed ; it is a noticeable fact that the Turkish Government had, in numerous instances, employed Greeks in high offices in the administration of affairs. But, still, the spread of education among them, and their passionate, ingrained love of freedom, led them to hate the Turkish yoke ; and however kindly or fairly they might have been treated, they always had to recognise the fact that the Mahomedan Turks were their masters, and, upon occasion, very cruel ones. In this spirit the nation declared war against Turkey, and after several years of fiercest struggles, during which victory leaned sometimes to one side and sometimes to the other, Europe espoused the side of the Greeks, and demanded that their independence should be recognised. Their self-respect and self-reliance had won from the European powers the acknowledgment that they *ought* to be free, and *should* be free.

In 1829, Greece was acknowledged as an independent state, having its own king and government, and from that day its progress has been steady, although often hindered by obstacles. Its present ruler is King George, brother of the Princess of Wales, who ascended the

throne in 1863, and who has always been popular among the people. It was in 1829, just at the commencement of the new independence of Greece, that the American Episcopal Church planted a mission in Athens—the mission with which Miss Baldwin was identified.

The Greek Church, being the most ancient of existing Christian Churches, claims its descent from the times of the Apostles. The Apostles travelled in Greece and its colonies, founding Christian churches, and spreading abroad the knowledge of Christianity by their teaching, while Greek scholars made copies of the Gospels. This Christian Church became eventually the established Church of the nation; under the Emperor Constantine the Great, who was converted in the year 312, and made Constantinople the capital of his empire. He extended much protection to the Christians, rebuilt the churches which had been destroyed, and showed them much honour. The Greek nation was then prosperous and Christianised, while the Christian religion was patronised by all classes of society, until it became fashionable to be a votary of the dominant faith. But a branch of this Christian Church was also established at Rome; and the bishops of Constantinople and the bishops of Rome began to regard each other with envy, *both* seeking the supremacy. In time, the bishops of Rome were called *Popes*, while the bishops of Constantinople were named *Patriarchs*. These titles are still worn by the respective heads of the churches in question. In these early centuries various disputes arose between the Roman Church and the Greek Church upon points of worship and doctrine, for both had degenerated from the simplicity of the Apostles' days, while both claimed the pre-eminence. The Greek Church denies many of the heresies taught in the Romish Church; while, on the other hand, it observes heresies of its own, such as image-worship, and the intercession of saints. These disputes, occurring time after time, occasioned much strife and commotion between the two great branches of the primitive Christian Church, and finally they became known



CONSTANTINOPLE.

as the "Eastern" and "Western" Churches. The Reformed Church of England is descended from the Roman Church; and although some good men have dreamt of schemes of "comprehension," which should include both Eastern and Western Churches in one vast Christian body, there seems but little ground or reason for the hope. When Rome attained entire ecclesiastical sovereignty, she excommunicated the Greek Church, and ever since the two communions have been completely separated. Notwithstanding, there are many things observed in the Greek Church which are most in unison with the Roman Catholic faith, such as penance, fast days, to the number of two hundred and twenty-six in each year, the worship of saints, and seven sacraments or "mysteries." Relics are also held in great veneration, and often receive worship. Thus, although its adherents profess to abhor Popery, they really err as much from the truth as do the Papists. There was, and is, plenty of scope for Protestant mission work among them, and very abundant need.

Since the accession of King George they have been ruled by representative chambers. They possess a Constitution, and every man, upon completing his twenty-fifth year, is permitted to vote. Along with other political rights similar to those enjoyed by Englishmen, slavery has ceased to exist. Freedom could not tolerate any form of oppression. Slowly, but surely, since the war of independence, the natural resources of the country have been developed; manufactories of wine, oil, silk, cotton, glass and pottery goods, have been established and carried on, for the old spirit of commerce which animated their forefathers now finds free scope.

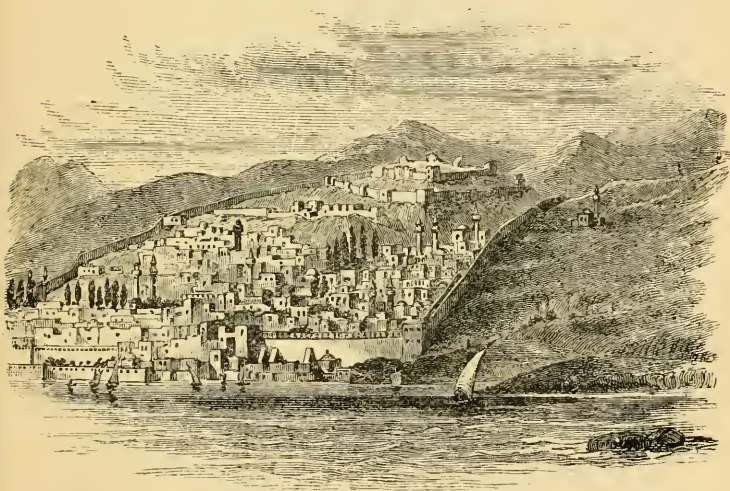
With respect to secular education, it may safely be asserted that Greece is one of the best educated countries in Europe. Since it has become independent of Turkey, the Government has constantly encouraged the spread of schools, colleges, and educational establishments, whether by natives or foreigners. During the last ten years of Turkish rule, education had been at a standstill; intel-

lectual darkness and gloomy ignorance had overshadowed the land, and the superstitions of the Greek Church had hidden many of its truths from the common people. But since their deliverance, the Government has provided elementary education for all the children; the fees required are very low, and only demanded where the parents are in a position to pay them, while every child between the ages of seven and twelve years is by law compelled to attend the primary schools. These primary schools are connected with the higher colleges, and these, in their turn, with the University of Athens. Exhibitions are also granted to poor scholars, and various premiums are paid for the publication of literary productions, so that the Government fosters education among its subjects, and opens the way for the poorest Greek to reach eminence, paying yearly many thousands of pounds to provide gratuitous education at this University. It is because of this education and intelligence diffused throughout the length and breadth of the land, that so much order and industry have grown up amongst the people. In addition, they command respect as a nation, because of their appreciation of refined, quiet, domestic *home* life, their respect for womanhood, their religious fervour, their love of justice, industry, and patriotism. Its national church has always encouraged learning, and thus through centuries of Turkish misrule, the people have never sunk into the ignorant degradation of their Mahomedan fellow-subjects. Referring to the influence of Greek art and Greek learning upon our world, a contemporary writer finely says:—"The history of Hellenism is the history of our race in its sublimest flights; and it has been said, with scarcely perceptible exaggeration, that it would be easier to enumerate the refinements which mankind *does not* owe to the Greeks than to reckon up our debts. The subtle influence has transformed and appropriated all that went before it, as it has been foremost to generate, or permeate, all that has come after it. It brooded on the rude conceptions of Arabia and Egypt, and gave us the natural and meta-

physical sciences. It brooded over the abstractions of Judaism, and nursed the infant Christianity, before whom the whole world was fain to bow. It found on the Nile the essence of reason and scepticism, which it refined seven times in the fire of its own penetrating genius, and endowed with its own immortal spirit. It encouraged its conquerors in every age, most beneficent when most oppressed, and saved civilisation alive when all the world was relapsing into rudest savagery."

The language of Greece *spoken* to-day, is a corrupt form of the ancient Greek, called Romaic, but that *written* is a form of the ancient, called "neo-classical." The ancient Greek has been retained in the Universities by men of science, and is constantly used by the patriarchs and priests of the Greek Church. Thus it has never become a *dead* language, in the same sense as the Latin. The reader will think of this fact with interest, while remembering that the books of the New Testament were written chiefly in Greek. Indeed, the fathers of the Church of Christ, and the primitive martyrs, studied the books of the "new religion," as it was termed, in this language most frequently. They were afterwards translated into the Latin and other languages, and spread over a larger extent of country. And here it may not be out of place to note how much the Greeks, as a nation, had to do with the early spread of Christianity. Many of the early fathers of the Church were Greeks, or connected with the Greek nation. Polycarp, who lived in the first century after Christ, was bishop of Smyrna—a city in Asia Minor, under Greek rule. He made a journey to Rome to settle a controversy respecting the correct time of keeping the festival of Easter—always most religiously observed in the Greek Church,—and on his return was condemned to death by the pro-consul. He suffered martyrdom by burning, in the year 166. Basil, the friend of St. Ambrose, was archbishop of Thessalonica, and flourished in the fourth century. The "golden-tongued" Chrysostom—the most eloquent father of the

Church—was patriarch of Constantinople. The Greek Church still celebrates his feast on the 13th of November. Gregory, bishop of Constantinople, wrote poems for the study of the young Christians of that day; and another Gregory drew up the Nicene Creed, by order of the Council of Constantinople. Irenaus, one of the earliest fathers, was a Greek, and filled the bishopric of Lyons, about 200. And it was in Patmos, a lonely



THESSALONICA.

island in the Grecian Archipelago, that St. John, the beloved disciple, wrote his revelation of the wonders to come to pass in the Church and the world. Truly Greece and her people were very intimately associated with the spread of the Christian faith.

It must not be supposed from the foregoing description of the Greek people, that they have no faults. It would be strange, indeed, if after all the misgovernment of the country by the Turks, they were destitute of blame in every respect. One of the drawbacks to the character of

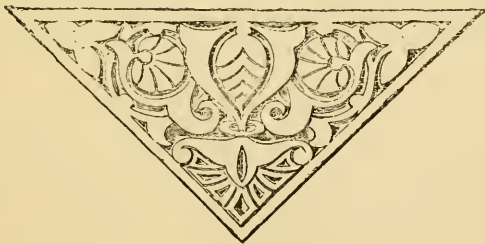
modern Greece, is the extent to which brigandage exists, or did exist, in her midst. This can scarcely be wondered at, however, when we consider how recently the free part of Greece has been delivered from Turkish oppression, and how many provinces are still restless and impoverished, but not yet set free. But as manufactures become developed, roads constructed, and public order maintained, this feature will disappear; indeed, is fast disappearing. It is become safe for travellers to wander in almost any part of the land, for the inhabitants are learning that they must respect life and property, if they would have these things respected. Further, the laws are administered so efficiently, and so promptly, that disorder and crime slink out of sight, as in our own favoured land.

But commercial relations are growing every day between ourselves and the people of Greece. Currants, mulberries, figs, oranges, lemons, citrons, cotton, and honey, are cultivated, and exported very largely to us. With these increased resources, increased prosperity will come, and this we trust will lead in its turn to increased social and spiritual benefit. As descendants of an ancient and highly-favoured people, they possess many of the true doctrines of the Christian faith. It is only needed that their Church should be purified, their country rendered prosperous by wise rule, and their trading and commercial relationships with other people increased, to make this once highly-exalted nation a great power for good, in the East. Let us hope that the day will come when God's Church in her midst shall be purified, and shine forth "fair as the sun, clear as the moon, and terrible as an army with banners."

My readers will at once see the kind of people among whom Miss Baldwin's work lay. With a splendid history, with national genius and refinement, with a Church professedly Christian, and although corrupt, yet retaining many distinctive features of belief akin to our own, with its unrivalled heritage of descent from the earliest fathers, the people yet needed a pure, practical,

sound form of doctrine, and an open Bible. The common people of Greece had no open Bible at the time of the establishment of the American Mission among them. The worship of the poorer, unlearned people consisted for the most part in the adoration of pictures, images, and sacred symbols, or in chanting prayers in the olden tongue. Superstitions had gathered around the ancient faith, until the simple doctrines of trust in Jesus, and justification by that trust, had been overlooked and forgotten. Then again, the people were in the depth of poverty. Many years of cruel oppression and taxation had impoverished them, so that the American band of missionaries had to minister to the bodily wants, as well as to the soul needs of the people in Athens. Miss Baldwin entered into the work simply, eagerly, and zealously; striving to fulfil her highest conception of duty and to serve her Lord most fully in that part of the vineyard to which He had sent her.

Having given this chapter on Greece and its people, in order to assist the reader in more intelligently comprehending the precise history and condition of the land which received Miss Baldwin, it now remains for us to enter more fully into her special labours in that land.





CHAPTER IV.

LIFE IN ATHENS.

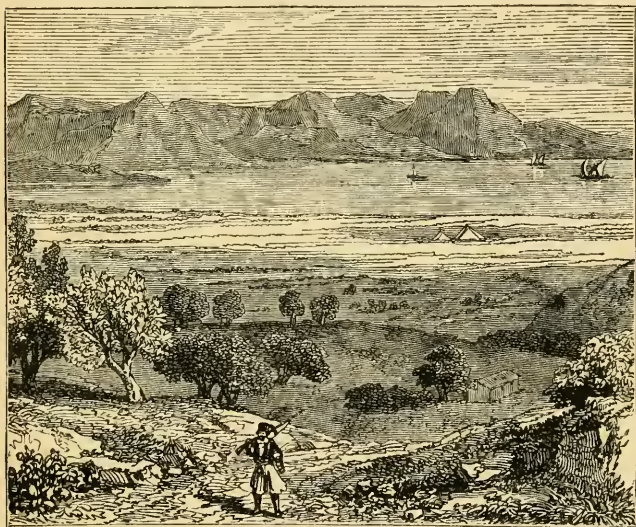
"Now while Paul waited for them at Athens, his spirit was stirred within him, when he saw the city wholly given to idolatry."—Acts xvii. 16.

"I waste no more in idle dreams my life, my soul away ;
I wake to know my better self, I wake to watch and pray.
Thought, feeling, time, on idols vain, I've lavished all too long,
Henceforth to holier purposes I pledge myself, my song."



FROM this time, for some years, Miss Baldwin's lot was to be cast in Greece, that classic land around which cluster so many memories of ancient and sacred story. Athens, with its renowned Areopagus, its refinement and learning ; Corinth, with its Olympic games, its polished manners, and its voluptuousness ; Philippi, with its memorable associations connected with the jailer's conversion ; Achaia, and its little church of liberal Christians ; Berea, with its noble contingent of scripture students ; Macedonia, with its missionary vision, beseeching of Paul, the great missionary-apostle, instruction and help—how all these memories come crowding into the mind with newer and deeper significance ! If we turn to ancient story, the names of Greek kings, heroes, gods, and goddesses meet us on every page. We never tire of Hercules, and his far-famed labours ; of Theseus, and his heroic exploits ; of Achilles, and his one vulnerable point ; of Homer,

the blind old bard, and his wonderful poems ; of Thermopylae, and its brave defenders ; of Ulysses, and his wanderings ; of Soerates, the wise philosopher ; of Demosthenes, the orator, whose orations have furnished a model for all succeeding ages ; of Aristides, the just man ; of the Delphic oracle ; and of the fearful conflict on the plains of Marathon. The vision of work among



PLAINS OF MARATHON.

these associations, and in the midst of a people whose history was so splendid, must have been dazzling to Miss Baldwin's mental vision. Greece comes next to the Holy Land itself, for sweet memories of apostolic and Christian times ; and feeling this, she went forth, thanking the Lord who had heard and answered her early prayer, for putting her into this corner of His vineyard.

Shortly after the acknowledgment of Greek inde-

pendence in 1829, the American Episcopal Church planted missions in Athens. The state of the people called loudly for benevolent work amongst them at that date. They had been exposed to the vengeance of their Turkish oppressors, and had suffered bitterly in the Revolutionary War—which war lasted for eight years before the independence of the country was secured. When at last they found themselves free, they realised the fact that they were impoverished also to a large degree. Many of the upper class had been thrust in a day, from amidst the splendour and luxury of Oriental opulence into the direst depths of poverty. Not only so, but in hundreds of cases, fathers, mothers, wives, husbands, sons, or daughters, had been cruelly tortured, while the survivors fled with life only to the nearest shelter. In these circumstances it became the duty of the mission agents to minister both to the bodily and spiritual needs of the people. The nation was *nominally* Christian, but the little pure faith which remained, was overlaid and obscured by manifold superstitions. Acts of kindness and loving Christian ministry, opened up the way for teaching pure doctrine, and combating idolatry, so that in time many bright jewels were won even out of superstitious Athens, to adorn the crown of the Redeemer. In this work, Miss Baldwin took a very considerable part.

As the autobiographical sketch informs us, Dr. and Mrs. Hill, the American missionaries then stationed in Athens, found that the work grew so greatly on their hands that it became desirable to obtain assistance, more especially in the scholastic department. In answer to their representations to the Missionary Society, Miss Baldwin and Miss Mulligan were sent out. Writing of this period, Mrs. Hill says:—"In the gradual developing of the various ways and means of benefitting the people to whom we were sent, we were led to think that one of the most effective would be that of training a class of girls for seamstresses. Our attention was directed to this by the case of an interesting paralytic girl, whom Mr.



MODERN GREEK WOMAN.

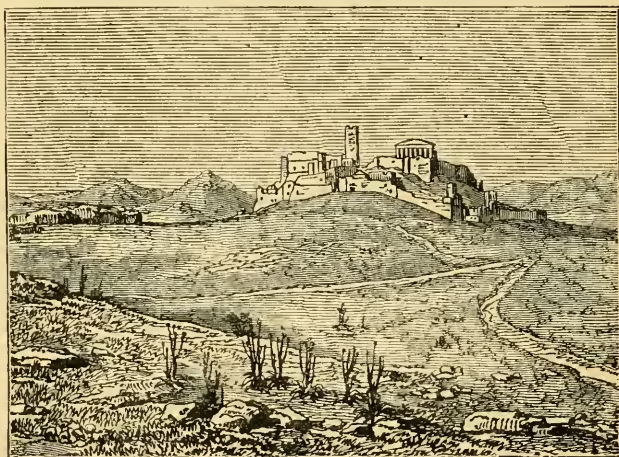
Hill met with one day in his walks, sitting by the way-side, amidst the desolations of Athens, and craving alms. He asked her some questions, and learned that she was a cripple, walking on all fours, her hands protected from the roughness of the way by pieces of wood. He spoke to her of our school, and said that if she came to it she might learn to knit, and thus be able to earn her bread; then gave her a few paras and left her. A few days after, she made her appearance in the court of the house where we lived. In reply to inquiries put to her we learnt that she was an orphan, living with an aunt, who had a hard struggle to provide bread for a family of small children. She felt it her duty to do what she could to assist her, and this was to beg. She was asked how much she collected a day. She said, sometimes more, sometimes less; at the most thirty paras a day. We spoke to her about the advantage of learning to sew and knit: we told her we would give her the amount she gained by begging till she could earn her bread. (Thirty paras was the price of a loaf of bread.) She came to school, and learned to read, and knit, and sew. This was in the spring of 1832. When the school was removed, in September of the same year, to the church's new building, a number of girls were selected from the poorer families, and a regular industrial school for seamstresses organised. These girls, when they had learned to sew sufficiently well, were provided with work, for which they were paid at the rate of a loaf of bread per day."

In the summer of 1835, Miss Baldwin arrived in Athens,—the first lady-missionary sent to a foreign land from Virginia,—and at once, according to Mrs. Hill's desire, took the whole direction of this sewing-school. She also took up her abode with Mr. and Mrs. Hill, paying a stated sum for board and lodging. The cripple spoken of above, now named Catarina, was one of her earliest pupils, and in after years became a valued assistant—for the work grew so speedily as to necessitate help. At length the roll of pupils included fifty names,

all of regular attendants ; so that poor, deformed, crippled Catarina proved herself an efficient helper. Nor was this all. By her kindness, Christian courtesy, and feminine tact, Miss Baldwin won the love of the girls and the esteem of the parents. These parents grew to value the art which enabled their female children to maintain themselves, and to aid in relieving the wants of their families. More particularly did the value of the instruction thus imparted shew itself when the court was established at Athens. After the acknowledgment of Greek independence, and deliverance from the Turkish power, Otho, son of Louis of Bavaria, was made king, and he established the seat of his government at the ancient capital. As soon as the court removed to Athens, milliners and dressmakers followed in the train, and these in their turn inquired for girls who could use their needles. The only ones who knew anything of the womanly art of sewing, were found to be the seamstresses whom Miss Baldwin had taught, and these at once found lucrative employment. The temporal benefits thus conferred upon numbers of impoverished families, were such that Miss Baldwin became known among the native population of the city as the "Good Lady Mary," while as she passed along its streets, mothers and fathers "rose up to call her blessed." Not only so, but by this means a ready entrance was obtained for the news of the glorious Gospel of salvation, so that the word of God "had free course, ran, and was glorified."

Athens possessed a strange fascination for Miss Baldwin. As she wandered among the ruins of the city, or visited in the Athenian households, stirring memories of past ages summoned her attention. The hill of Mars, from which St. Paul addressed the Athenians, is situated outside the present town—although it stood nearly in the centre of the ancient one, and up its sides are still to be seen the steps cut in the rock to ascend to that famous tribunal the Areopagus. The Acropolis, or ancient citadel, still shews, even in ruins, traces of its former glory, while the remains of the Parthenon, the

Temple of Victory, and the ancient Temple of Theseus, still testify to the prowess, wealth, and ambition of the ancient Greeks. In Athens, "the eye of Greece," the "City of Minerva,"—full of reminiscences of Paul's preaching, she commenced work. In this city, once "wholly given to idolatry," where the Apostle found an altar "To the Unknown God," she strove to teach the truth concerning that God. After long years of waiting and preparing, she had been guided into this honoured



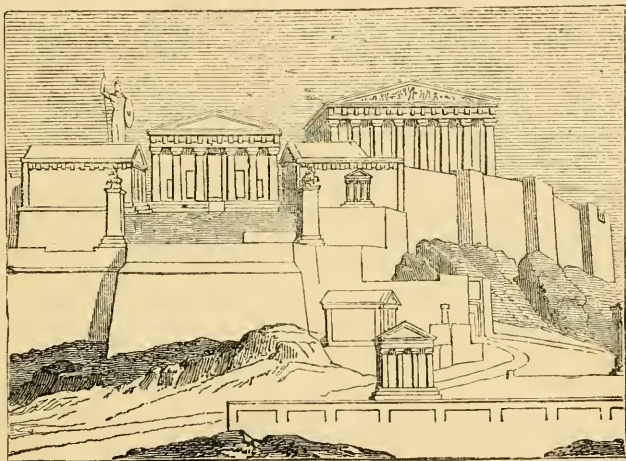
THE ACROPOLIS.

sphere, and with thankfulness almost too deep for expression, she gave herself up heart and soul to it.

Some description of the doctrines, usages, and superstitions of the Greek Church, may not be inappropriate here,—this Church being the Church of the people among whom Miss Baldwin's labours were carried on.

The Greek Church is known and styled among the natives as the "Orthodox Oriental Church." Some of its doctrines are identical with those held by Protestants, while others are generative of superstition. For instance,

the Scriptures are held in the same estimation in the Greek Church as in our own, the 6th article declaring that "Holy Scripture containeth all things necessary to salvation"; also "that an atonement was made by Christ for the sins of the whole world." But many errors have crept in, such as Mariolatry, or the worship of the Virgin, invocation of saints, image-worship, and transubstantiation. A liturgy is used, which contains many beautiful prayers consonant with Protestant views,



THE ANCIENT ACROPOLIS (RESTORED).

although there are many others which favour idolatry. Indeed, the *doctrines* of the Greek Church are far more Scriptural than its *practice*; and it was wisely ordered by the various Boards of Missions carried on in Greece and the Ionian Islands, that missionaries labouring there should not seek to *contend with the errors* of the Greek faith, so much as to join instruction with them, where the doctrines were Scriptural. This course was by far the wiser, because the people were so ignorant of the Scriptures, that it only needed for them to become per-

sonally acquainted with the Bible, to discover for themselves the errors which had gradually been inculcated upon them, until the truths which were specially instrumental to salvation were obscured and forgotten. An intelligent observer, the Rev. A. W. Thorold, thus sums up the present position of the Greek Church:—"There are three chief divisions of Greek Christians—the Catholic Greek, who are in communion with Rome; the Orthodox, who are the Greeks proper; and the Catholic Orthodox, who are in communion with Rome, but have seceded from her in consequence of an attempt to impose upon them the Gregorian calendar. Papal infallibility, the Immaculate conception, and the celibacy of the clergy, are to the Greek Church as daring and offensive inroads on the faith and liberty of Christendom, as they are to ourselves. Yet an ordinary observer, going first into a Latin, and then into a Greek church, would find it hard to say in which the ceremonialism and the superstition predominated. The Greeks use their pictures much in the same way that the Latins use their images. In both communions the intercession of saints is recognised. A great reformation must take place in her ceremonial, and a great shaking off of her traditions, before any church in the least valuing the name of Protestant, can consistently invite a closer fellowship. Whether she will ever reform herself in this direction would be an interesting question if another question did not come first, viz., Can the Greek Church, with its masses of uninstructed and fanatical adherents, hope to free herself from this dead weight of ceremony without ensuring an enormous and irreparable breach? It is perfectly well known that the blasphemy of the 'sacred fire' is a grievous sorrow to the enlightened and thoughtful, but it is to be feared that it has gone on too long to be discontinued, and that the ceremonial of the Greek Church will cleave to her as the poisoned garment of Nessus to Hereules—not to be washed off with the honey and water of a Patriarchal edict; if torn off, only by tearing, with it the very tissues of the life." An

American divine, writing of the Greek Church, says beautifully: "This Church—a monument far more interesting than any which *Pagan* Greece has transmitted to these times—was reared by Apostolic hands. It connects its history with that of the whole Christian Church; and, like the ancient Church of God, was made in a peculiar sense the depository of the divine oracles in their original language, *even of that part of them which unfolds the wonders of redemption*. These it preserved uncorrupted through ages of darkness, until the art of printing placed them out of danger. We remember the honour which God in past times conferred upon it; we remember also its fidelity to its trust; and now we should rejoice to see the fountain of the waters of life, of which that Church was so long the trusty guardian, opened again to its members, and the graces and virtues of piety universally restored."

Among little girls, nominally belonging to this ancient Church, and therefore presumably instructed to a certain extent in the truths of religion, but *in reality ignorant of all save superstitions*, and errors, Miss Baldwin commenced work. She placed before her, as the object of her attainment, the *raising up and civilising of the daughters*, and, through them, *the homes of the people*. Knowing that all true social and domestic reformation must begin with the young, she strove to train up the daughters to become better wives and mothers than those of the preceding generation. She quickly accomplished temporal good in the homes of the people by training the girls to become proficient in needlework; but, better still, she taught them the simple way of salvation by Christ alone. The truth fell into their receptive minds as into good ground, and bore fruit accordingly. In a letter written to her sister she says:

"This beautiful bright day induced me to take a walk with some of our pupils. We went towards Kara; and as I sauntered along, enjoying the warm sun, it occurred to me to call one of the older girls to my side. She came immediately, and I said to her, 'Come and

walk with me, and exercise yourself in speaking English, by relating to me something which you know: for instance, tell me something which you remember of the history of Jesus Christ.' So she began recounting all of His history which she could remember from His birth; and when she came to His being lost and found in the temple 'preaching the Gospel,' as she said, I asked, 'What do you mean by the Gospel?' She did not exactly know how to express it, so I continued: 'For what did Christ come into the world?' She replied, 'To redeem us from our sins.' I said, 'What did He say we must do to be saved?' She replied, 'Repent, and believe in Him as the Son of God.' I continued, 'Did Christ make known any other way of being saved?' To which she answered, 'No. When we pray, we must pray in the name of Jesus.' I said, 'Can we not pray in the name of any other person?' 'No,' she said, 'because *He* is the Son of God.' I continued, 'How do you know all that you have told me about Jesus?' She replied, 'From the Scriptures; but there are some people who do not believe that Christ is equal with God.' I said, 'Who are they? Did you ever see any one who did not believe it?' 'Yes,' she said; 'a little girl in Cephus' (her native island). 'Indeed,' I said; 'how old was she, and how did she come to tell you her belief?' She replied, 'The girl was about ten years old, and I was talking to her. She said that Jesus Christ could not be equal with God, because He was His Son. But she did not know much about the Scriptures, so I told her what the Bible said. I know that the people in my native island know very little of the Scriptures.' I then said, 'What a privilege it is for us to have such free use of the Scriptures, which are the word of God, and to know that we are not bound to believe anything, in whatever other book it may be found, which is contrary to the word of God.' All this conversation took place in English, and I think it such a striking proof of the efficacy of simple Scriptural teaching, and of the importance of placing the Scriptures in the hands of the

people and making them read it for themselves understandingly. I will give you another incident.

“Not long ago I put a young Greek lady, one of my eldest scholars, to give a lesson in Scripture history to a class of seven or eight of the youngest of our pupils—girls of from six to ten years of age. The lesson was upon the sacrifice of Isaac, which led to her giving them some illustrations of faith in the true God. In the course of her remarks she said: ‘Now, in Turkey, where I was born and lived many years, I found that the enlightened



ATHENS, FROM MARS HILL.

Turks received Christ as a prophet of God, as they have learned from the Koran, which they esteem as we do the Holy Scriptures; while the ignorant and unlearned hold him as less than a prophet. So it is with us in the Greek Church: the enlightened understand from the Scriptures who Christ is, and worship Him, as they ought to do, as the true God; but the ignorant and unenlightened worship pictures, and pray to them, more than they do to Christ, which is a great sin, because contrary to the second commandment.’ I feel sure, if you could have heard the whole of the lesson given by

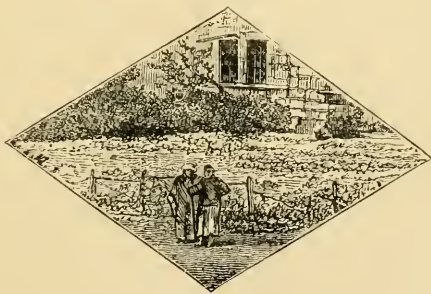
this young lady, you would have felt, as I did, that it was equal to the teaching given by any young ladies of the same age in the Sunday schools in America."

In a letter addressed to the Right Rev. Bishop Meade, of Virginia, who was ever acknowledged by her as her "spiritual father," she gives many interesting glimpses of her work and its progress, proving beyond doubt that the seed sown in Athens among the young girls of their schools, was springing up and bearing much fruit. At one time Mrs. Hill and Miss Baldwin had the charge of the tuition of over 350 girls; while Dr. Hill, in addition to his missionary work, filled the office of chaplain to the English Church in the Greek metropolis. Their situation was thus like that of "a city set upon a hill," which could not be hid.

This mission in Greece was an important one, viewed in relation to the mixed populations of the East. Dr. Hill, writing home at this time, said: "There is a great work opening before the Church in these lands. There is no foreign mission which has more promise of usefulness. The cry from Syria and Palestine must eventually be answered by her. *There* the contest is to eventuate in bringing in 'the fulness of the Gentiles.' The fulcrum on which the powerful lever of truth must be worked throughout the East, has been placed in Greece—a *free Greece!* Here, as on neutral ground, the Church may concert how it may best contribute to the advancement of God's glory, the building up of the walls of Zion, and the demolition of the strongholds of infidelity, superstition, and false religion which prevail among the mixed populations of the Eastern world." An impartial observer, paying a visit to Athens after Miss Baldwin's settlement there, said as follows: "The blessed effects of this mission are seen and felt in the palace of the king, amongst the priests of the Greek Church, amongst the judges on the bench, through the middle ranks of life, and amongst the poorest of the people, working out a blessed reformation in the whole Greek Church."

Miss Baldwin's share in mission-work was large, and her

efforts unremitting, but so retiring was she that it was seldom she could be brought to speak of her own efforts. She, however, quietly made a proposal to Mr. Hill that he should summon the little band of workers together, twice a month, for special prayer to God that blessing might descend upon the mission, and this was done. From the first, her labours were gentle, quiet, unostentatious, and full of genuine love and good-will. Not only did she endear herself to the hearts of the Greek people, but also to those with whom she was associated. Neither jealousy, nor heart-burnings, nor ambition, was permitted to interfere with the consecrated labour which she had taken up. Relinquishing all of personal ease and aggrandisement, she said most emphatically of mission-work, "*This one thing I do,*" and, in consequence, made her mark upon that generation. Writing home later, she said: "A desire for female education is abroad in the country, but there are few who are really able to pay for the education they desire, and fewer still who are willing to do so. We have 350 children under our care, who certainly are not able to pay for the education they receive, and who could *nowhere else* obtain that knowledge and instruction in the Scriptures which our schools afford. These schools are not only seminaries of learning, but nurseries of piety also."





CHAPTER V.

LETTERS HOME.

“Toiling on for Jesus, whom unseen we love,
Bringing many with us to His home above.
Toiling on for Jesus, who hath toiled for us,
Leading lost ones homeward, serving Jesus thus.

“Toiling on for Jesus, with our might and main,
Scattering by the wayside His own precious grain.
Toiling on for Jesus, not for self at all,
Working in His vineyard, yielding Him our all.”

FAIRLIE THORNTON.

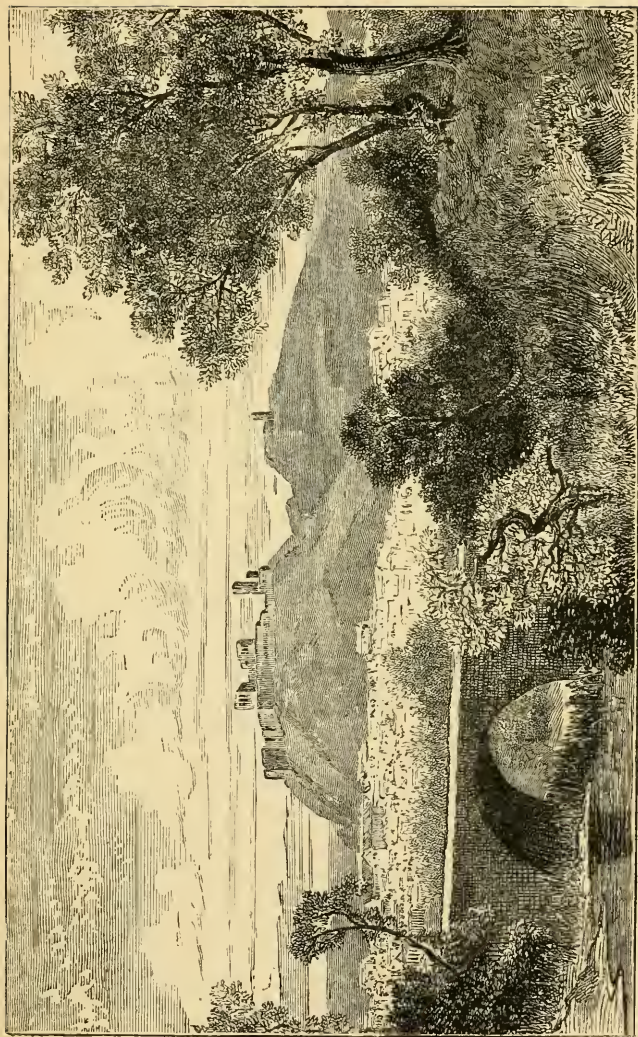


FEW extracts from letters sent by Miss Baldwin to different friends and correspondents interested in mission operations, will enable the reader to understand the kind of work carried on in Athens. They will also show, better than any formal description, the share which Miss Baldwin took in that work.

“*Athens, Dec., 1836.*—Our mission continues to be blessed of God. It is flourishing as a green bay tree. Mrs. Hill has, since her return, made many changes, and has had a thorough arrangement of the school, so that now we have distinct departments. These include a female high school, a school of industry, a ‘Newburyport’ school, so called because supported by the ladies of that place, and elementary schools. It occurs to me now, that as I have so little time to devote to writing to any one individual, the best plan to accomplish my design of writing you a detailed account of our mission, will be to make each one of these depart-

ments the subject of a letter, so that in a series of letters you will get the whole. I will begin with the school of industry. This school had belonging to it about fifty girls, aged from seven to fifteen years, when I undertook the charge of it, on the 1st of February last. Until the 1st of November, the period of Mrs. Hill's return from America, I did very little more than instruct them in sewing and knitting. Their lessons were taught by my assistant, a Greek girl, who, though not very competent, was employed by Mrs. Hill as an object of charity. The average attendance was thirty-five daily, and the girls made such good progress in these feminine accomplishments, that they succeeded in making a goodly store of garments. If you could see these specimens of work you would feel thankful, as you recollected that they had been made by poor children, who, but a short time since, did not know on which hand to put the thimble. There are two exceptions in this school as to the limit of age: these are young women, aged respectively twenty, and twenty-two years of age. They entered in March last, after Mrs. Hill's departure. I taught them how to use the thimble and hold the needle; they were equally ignorant of the alphabet, but Mrs. Hill, on her return, found them competent to make dresses when cut out for them, and able to spell in two syllables. As I witness the improvement of my scholars, I am amply repaid for the labour of instruction. The Greeks of to-day truly seek after knowledge, and are not slow to acquire it, I assure you. This school now contains sixty-six girls, younger ones having been drafted into it from the Newburyport school, which is the next lowest department. I will give you the daily routine, and you will see how fully each hour is employed. At nine in the morning the school is opened with prayer and reading a portion of God's word. After this, until ten o'clock, all who can read recite a Scripture lesson, which they have committed to memory at home. Their tasks vary in length, from two to twenty verses according to age, and these verses are all taken from their Sunday-

school lesson, so that by Friday they all know their Sabbath exercises. At ten they take their baskets, bags, and aprons, and sew or knit, as it happens, until one. I have regular days for sewing, knitting, and marking. Ten minutes before one they fold their work up nicely, take their baskets of bread, which are handed them in order, and all standing, unite with the teacher in saying a short grace, and then, after eating, all walk downstairs to enjoy in the court-yard a half-hour's rest and recreation. Of course, we must be very systematic in all our movements. At half-past one the bell rings, and in obedience to the summons, the girls arrange themselves according to their classes, march up to their respective seats, and spend the time until three o'clock, either in reading, writing, or arithmetic, as the time-table may direct. Their baskets are then again handed to them, and after another hour the school is closed with a short prayer. This is the daily routine, with the exception only of Friday, when they have a Scripture lesson in the afternoon. When Mrs. Hill increased my school she changed my assistant. The one I have now is a most interesting girl; she was first a water-carrier, but Mrs. Hill seeing her so attentive to her duties, thought she would make something, so undertook to teach her to sew and read. She improved so rapidly that she was soon made chief monitress, which office she filled so well, that shortly before I arrived she was made first teacher in the Newburyport school, which contained seventy girls, and I assure you she did credit to her school. She is about twenty years of age now, having been with Mrs. Hill about four years. Besides this girl, I select from the first class monitresses to assist me in giving lessons. From three to four o'clock I have been in the habit of taking a Greek lesson before I returned home, but instead of it I now have a class of girls to teach at that hour. I am often surprised to see how delighted the girls are to stay with me: instead of having to persuade or command them to stay, I am compelled to send away those whom I do not wish to instruct. This account



VIEW OF ATHENS.

will, I think, give you a good idea of my school. If I have not given you a sufficiently full account, question me, and I will answer you with pleasure. It is Mrs. Hill's design to support a school in the western country, with the proceeds of the sale of the work done by these girls. While in America she obtained thirty or forty dollars towards this object as a beginning. This design I consider a most noble one, and am anxious to promote it to the utmost of my ability."

"*Athens, Nov., 1837.*—I beg you will allow me, my dear Mary, to say that there was *one* sentence in your letter which did not altogether please me. It was that in which you say that you 'feel *most* interest in the department of our mission now under my direction.' This, I confess, is a natural feeling, but I think it is one we should not encourage, because it is in a measure placing man in the stead of Christ. I assure you that when I was about to leave America, I was often much pained to hear my friends say, 'Now that you are going to Greece I shall feel so much more interest in the mission;' for such expressions, though kindly meant, made me feel as if my friends were placing me, a worm of dust, before my Lord and Saviour Jesus Christ. I think if we bear in mind that all missionary work is the work of Christ for the establishment of His kingdom on earth, we should feel equal interest in all missions, whether or not we are acquainted with the instruments. I feel sure that when you think of the subject, you will agree with me. I am carrying on the school of industry just as I found it; indeed, I have never been able to make any arrangements to suit me better than those I found already existing in the school. I cannot tell you how happy I am with Mrs. Hill and her assistants. We agree so perfectly in our notions about everything that the wheels of our work move on very smoothly."

"*October, 1838.*—Your last letter was to me peculiarly sweet and beautiful. I assure you, the tears flowed fast as I read your description of my beautiful home, and of my dear sisters and little niece. My feelings were so

peculiarly excited by the recollections of home which your precious letter called forth, that although physically fatigued with the duties of the day, I am stealing from my usual time of rest that I may not fail to send off by the next post a letter to you. The number of boarders is now forty, so that our household numbers fifty persons. With such a family you can easily conceive how busy we must constantly be, because we feel that they are not common boarders, but children committed to our care to train up for the Lord. They are looking to us for examples, daily and hourly, of Christian life, therefore we depend upon the grace of God to strengthen us for our daily duties. In July, during our vacation, Mrs. Hill and I made a voyage to Constantinople. I feel sure that it has strengthened me very much for my duties this year. I formed some delightful acquaintances among the missionaries in Smyrna and Constantinople, and acquired much information that will be exceedingly useful to me in my missionary life. I feel that dear Mrs. Hill and my fellow-assistant, Frederica (Miss Mulligan), are so peculiarly well qualified for this mission, and perform their duty so faithfully to the girls under their charge, that I consider I shall not have lived in vain if I can, by relieving them of a portion of their labours, prolong their lives. But we mutually assist and relieve each other, 'bearing one another's burdens.' The school of industry is very flourishing. The general character and deportment of the girls show that a decided moral and religious influence has been exerted over them. I am growing to love my school and my pupils more daily. Please offer my Christian regards to all the friends who usually attend your missionary meetings, and thank them for their remembrances of me at a throne of grace. May the Lord hear and answer all our requests for ourselves, and for one another."

"*May*, 1839.—During the last nine months three important events have transpired in our family—the arrival of two English ladies to join our mission, the

visit of our Queen to the schools, and Mrs. Hill's departure to Constantinople for the benefit of her health.



GREEK BRIGANDS.

These English ladies are of good birth, good education, and ardent piety. They have known much affliction and sorrow, and these have been the means God has used to prepare them for this service in His vineyard. In March

Mr. Hill, Elizabeth of Crete, and I went to Syra to meet them, as they came out from England alone. The ladies seemed deeply touched by such unexpected kind attention on our part as to go to meet them—a kindness not anticipated by them. Mr. Hill stayed at the house of Mr. Fielden, a missionary of the English Church Missionary Society, and who has a school of three hundred children in Syra. After three days' absence we brought them to their future home, and, from what we can see, we think that they will furnish the very aid we require here. The youngest is a musician of the highest order; her talent for music and singing is so remarkable that she was solicited in England to devote herself to singing as a profession, but this was repulsive to her refined taste and Christian principle. The eldest will be employed in assisting with the boarding-school—as our family now numbers sixty-one, and of course requires no small degree of attention, as most of the boarders are children. A few days before Mrs. Hill left, our Queen did us the honour to express the wish to visit our schools in a quiet, unostentatious way, and appointed the morning of the 11th of April for this visit. In accordance with her Majesty's wish, Mrs. Hill made no other preparation further than to have all the girls neatly dressed and arranged in classes, each class being under the charge of its respective teacher, so that her Majesty might see how each branch is taught. Mr. and Mrs. Hill received her Majesty at the foot of the stairs, and conducted her up. The doors having been previously all thrown open, the whole school was presented to her Majesty's eye at once, which produced a very pleasing effect. When her Majesty was seated, our dear little Irene—only five years old, dressed in the Greek costume—presented a beautiful crown made of choice natural flowers, which her Majesty most graciously received, bestowing a kiss upon the cheek of the dear child, who retired blushing to her seat. This little scene, though so simple, was beautiful. I do not recollect having given you a history of this little Irene, therefore will introduce it here. In 1836, a band

of robbers attacked her father's house at Patras, killed the mother (the father being absent), and took this child, with her nurse, prisoners. On their return with them to the mountains, the screams of the nurse and child were so distressing that the chief commanded one of his men to put them to death instantly. The man, ready to obey the order, seized the hilt of his sword, but it would not move from the scabbard, although he made several attempts to draw it forth. This so alarmed him that he turned to the chief and said, 'I cannot kill this child, because it is not the will of God.' The chief replied, 'Well, let her live; and I will make her friends pay a large ransom for her.' They kept the child eighteen months in a cavern, before they would reduce their enormous demands to a sum within the means of her friends to pay, which sum was finally fixed at eight hundred dollars. The child recollects distinctly, and often speaks of what happened during her imprisonment. She says that the robbers treated her very kindly, and gave her milk to drink. She is the most intelligent and interesting child I ever saw. You would be astonished to hear her reading (Greek, of course) and studying her grammar lessons, declining the nouns with as much rapidity as any young collegian. When her Majesty had examined each class she was conducted into the parlour by Mrs. Hill, where two of the little girls were seated at the piano, and whose performance was so good that her Majesty inquired how long they had been learning. Her Majesty was next conducted to the public school, where I presided. Having followed out Mrs. Hill's directions, the children were all neatly dressed and arranged in classes. In the school of industry they were at work. Her Majesty frequently expressed the pleasure she felt in examining so great and good an institution. She said that she was most of all pleased with the school of industry, because it was confined to the poor. Whether the Queen will give any tangible proof of her approbation of our schools remains to be seen. We think, however, that her visit to them

will make a good impression on the minds of the people.

“I spent an evening at Lord Carnarvon’s house a short time since, where, among others, we met Sir Edmund Lyons, who introduced himself to me, and afterwards entered into a most interesting conversation relative to our mission work. Among other gratifying things he said, ‘Without wishing to flatter you in the least, I must say I know of no people who have so firm a foundation for happiness as yourselves. You certainly are doing a great deal of good, and I believe that the Greeks fully appreciate your labours.’ Such a testimony in favour of our mission, coming from such a source, is, I think, most valuable. Do not imagine, my dear friends, that I am at all elated by association with earls, lords, countesses, or ladies. Many visitors to Athens bring with them letters of introduction to Mr. Hill. These lead to acquaintance and invitations, though we only accept few invitations. Still we are obliged to accept some, or we should break the golden rule of Christian courtesy. We have had many evidences such as the following, that it is our duty to extend hospitality to strangers, though we need no other incentive than the injunction of Scripture (Rom. xii. 13). A few days ago two Scotch ladies of wealth and rank came with letters to Mr. Hill, and expressed a wish, as all travellers do, to see the schools. They left us £4 in evidence of their approbation for the schools. Some months ago a lady, under similar circumstances, left £20 for the poor. Thus the Lord furnishes us with *extra* means of relieving the widow and the orphan. Rejoice with us, my dear friend, that God is greatly prospering the work of our hands. While every effort we make for the benefit of this people seems to be crowned with success, other missionaries seem to be prevented, by various causes, from accomplishing much. Other missionaries in Greece, besides ill-health, have had many difficulties to contend with; and in Turkey the hands of the missionaries are, at least among the Greeks and Armenians,

completely tied. They can do nothing but wait patiently the Lord's good time. The persecution against the Armenians still continues.

“Fifteen months have now elapsed, my ever dear grandmother, since I had the comfort of receiving renewed assurances of the maternal affection I believe you have always felt for me, but I have, during that time, written you *three* letters. In my letter to Mr. Davison, I promised to write soon to you, and give you a description of our dear little church at Athens, and such was truly my intention, but constant occupation in my daily duties, and the hope that every mail would bring me a letter from you, caused me to procrastinate. Truly the Lord has been very gracious to me all the days of my pilgrimage. He has wonderfully kept me in my hours of temptation, and has blessed me when I deserved punishment, or severe chastisement. In my last letter to dear sister, I communicated to her freely the state of mind under which I then laboured—a state, the remembrance of which is now grievous to me, because it was rebellion against my God. I did not, in that state of trial, stand by faith, neither did I testify that I possessed that charity which suffereth long, which seeketh not her own, and is not easily provoked. With sorrow and shame I confess that, concerning all these things when weighed in the balances, I was found wanting; but the Lord graciously enabled me to discern my deficiency, and heard my prayers for more faith and charity. He did not suffer me to abandon, even for a time, this portion of His vineyard, because He was pleased, for His own purposes, to suffer a part of what we had builded, by His grace assisting us, to be destroyed or taken out of our hands; but has taught me that my duty is to be patient under His afflicting hand, and wait to know what he would have me do. When I meditate upon the events of the past year, I recall to mind my own deficiency in faith towards God, and my shortcomings in Christian duty, and endeavour to recount the mercies of God, which have all the while been poured out upon

me, I tremble for myself, lest because of my ingratitude and unbelief, my heavenly Father shall see it needful yet again, by still severer affliction, to prove me, and try me, that He may make me to know 'what manner of spirit I am of.' How often do I recall the short, but expressive word of God, which I heard my sainted father quote on his dying bed, 'Lord, I believe; help thou my unbelief!' O, that my latter end may be like his, for he died the death of the righteous, a humble believer in Christ. One of the most precious of God's mercies to us during the past year, is the gift of a house of worship, where He has promised, in an especial manner, to meet with his people. I cannot tell you how much we all value this gift—the peculiar privilege of worshipping in the house of God, here in this foreign land. It has taken away very much the feeling I have always had of being so far away from my native land. The precious season of spiritual privileges we enjoyed at the time of the consecration of our dear little church, was one great instrument which God in mercy used to win me from the sinful state of mind I was in. I had longed so much for my native land, because I felt that such privileges would do my soul good, and I knew that there I could satisfy it with heavenly manna; but the Lord, whose mercies are ever of old, showed me that He was able now, as in time past, to supply such of His people as hungered for food convenient for them, even in this wilderness. I am sorry that I do not possess a copy of a sketch which one of the clergymen present at the consecration made of our dear little church, but I will try to give you an idea of it. . . . We have for some months enjoyed the privilege of worshipping God in this church, and of feeling that in this house we were welcome guests. The Bishop of Gibraltar, eight clergymen, the family of Sir Edmund Lyons, the British Minister, some officers from an English man-of-war then lying at the Piræus, many English residents and visitors, the Duchess, sister of the Queen of Greece, and many Greeks and Germans, took part in the consecration

service. The Bishop gave us an admirable sermon from the words, 'For other foundation can no man lay than



MODERN GREEKS.

that is laid, which is Christ Jesus.' We all returned home with hearts full of gratitude to God for the new and great privilege we had enjoyed. Holy week followed, so we had daily service, and on the Thursday in

that week a confirmation service, at which about forty persons were confirmed. Three of these were ladies, the



MODERN GREEK WOMEN.

rest were officers and men from the *Indus* man-of-war. Then followed the baptism of a child, after which the Bishop gave a beautiful exhortation, addressed especially

to those whom he had just confirmed. The Bishop intended leaving on Easter Monday, but was prevented, so Sir Edmund Lyons sent a most kind invitation to us all to spend the last evening at his house with the Bishop, which invitation we accepted with much pleasure.

“I have a most interesting fact to relate to you of a little girl of ten years old, who became so diseased with scrofula, that we were obliged to send her home. She lived two years with us, and was a remarkably intelligent child. She left us only two weeks ago; but Frederica, before her departure, proposed to her a few simple questions, to ascertain whether she had learnt clearly the true ground upon which to rest her hopes of salvation. To the question, ‘What do you require to obtain salvation?’ and other questions intended to draw from her what she understood by repentance and faith, her answers were distinctly the following:—‘True repentance is to feel my sins, and forsake them.’ ‘True faith is to believe in Christ, by shewing obedience to His word in all things, and to follow his example.’ ‘I must confess my sins, I must receive the Holy Spirit, and be born again.’ ‘I must seek that Spirit through the name of Christ, because He was crucified for me, and His word says, “I am the Way, the Truth, and the Life; no man cometh to the Father except by me.”’ Are not these answers a clear evidence that she is no longer ignorant of the way of salvation? That this knowledge may prove a savour of life unto life, and not of death unto death to her, is our constant prayer.

“*No preaching* is the great defect of the service in the Greek Church. Were I a man, the work I would undertake would be to open a door for preaching in the Eastern churches, by raising means to support young men for the Church, while they are pursuing their studies, as we do for our candidates for the ministry. I often think of this important subject, and see not how these churches are to be revived, until there is a *general preaching of the Gospel to the people*. We are doing something

in the way of schools, to give the people a spiritual knowledge of the Scriptures; but this is a very slow process, as well as exceedingly laborious. Schools, and preaching in the churches, ought to go hand in hand. Just imagine for a moment what the communities in England and America would be after two years, nay, even six months, if all preaching in all the churches of every denomination were to cease. But we must wait patiently the Lord's own time, to bring about this great work of reviving the Eastern churches.

"You have no doubt learnt from our missionary periodicals, that our Committee manifests every disposition to sustain our mission here, by voting sufficient appropriations to be made up out of the general fund, if the special contributions should not suffice; but, alas! the spirit of liberality in our Church is so low that the money contributed is far below what is necessary to keep our missions in active operation. What can be done to arouse our Church to its proper sense of duty, to give as God has prospered its members? What do you think will be the result of the marvellous discovery of gold in California? Among the thousands who go there to enrich themselves, do you think there would be found one who would go there for the single-eyed purpose of gathering gold for the treasury of the Lord? The idea has occurred to me, and I pass it on to you.

"I am very glad to hear you say that our mission is so generally appreciated. I hope the time is approaching when the Church will place our mission on a more certain basis than it has stood on for some time past. We reopened our schools on the 13th of this month with three hundred and nineteen children. I think our field of usefulness here is very great. Souls everywhere are of equal value; but here we seem to have special calls. We have unlimited power in instructing those under our care; and we constantly hear of circumstances which prove to us that our past labours here are bearing good fruit to God's glory.

"I feel truly thankful to God that He has been pleased,

so far, to crown all my efforts with success. Our plan of opening a new boarding school is one whereby great good may be done to this people. We intend that it shall support itself, so that no additional appropriation will be needed from the mission funds. The constant requests we receive from the best families in Greece, that we would renew our boarding school, gives us confidence in the success of our plan. We have one boarder now with us, a charming girl from Corfu, and we have several others engaged to come to us as soon as the vacation is over.

‘The work to be performed is ours,
The strength is all His own.’

God does not hold us responsible for the strength or increase of our labours, and I bless Him that it is so, because, otherwise, most conscientious Christians would go mourning all their days for lack of seeing results. But we may go on our way rejoicing, though we see not the fruits of our labours, except with the eye of faith—which privilege God graciously grants unto us, lest we should be too much cast down. God has lovingly taught me to look for peace and happiness in the consciousness of diligent performance of duty, rather than in beholding the fruits of my labours; and in doing this, I find I am never discouraged. *Efforts* and *duties* belong to us; *results* properly belong to God. Peace of mind must follow from the right performance of duties.”

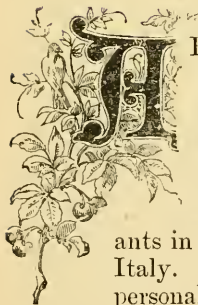
These last two sentences furnish the key to Miss Baldwin’s character. She was distinguished by steady, conscientious performance of duty, through evil and good report, leaving results to God, and caring only to secure Divine approbation. These traits adorned her life with beauty, and caused her memory to be held in loving remembrance by all who knew her.



CHAPTER VI.

EXPERIENCES OF ITALIAN TRAVEL.

"This is an enchanted land!
Walled about with drifts of snow,
Hearing the fierce north wind blow,
Seeing all the landscape white,
And the river, cased in ice,
Comes this vision of delight.
Comes this vision unto me,
Of a long past Paradise
In that land beyond the sea."—LONGFELLOW.



AFTER labouring in mission-work for some time, it became necessary to seek relaxation, and as Miss Baldwin had no desire to leave her work long enough to revisit America, a proposition was made that she should join Mr. and Mrs. Hill, and Elizabeth of Crete (one of the assistants in the mission), in taking a short trip into Italy. To this offer she acceded, much to her personal benefit and pleasure, sending regularly, by means of her diary-like letters, full accounts of the journey to her sister in America. Some extracts from these letters will be found of interest to the reader.

"On the 21st of August, 1842, Mr. and Mrs. Hill, Elizabeth, and myself, sailed from the Piræus (the port of Athens) for Trieste. We were so fortunate as to find ourselves the only female passengers, so we enjoyed undisputed possession of the whole of the ladies' cabin, which you can easily imagine was most agreeable to us. From the Piræus we had one very agreeable accession to our party, a Mr. Dixon, an English gentleman associated with the English Consul, who resides at the Piræus; he had been ill, and, like some of our party, was going

in search of health and strength. You know I am always miserably uncomfortable at sea, and can therefore fancy with what pleasure I availed myself of the opportunity of going ashore at Patras. Notwithstanding the heat and the dust, we walked about half a mile from the wharf, to visit the church of St. Andrew, which, as the Greeks say, was built on the spot where the Apostle Andrew was crucified. Mr. Hill says the assertion is well sustained by history. The church is a substantial, but plain one. We refreshed ourselves, at the invitation of our guide, from a spring of delicious cool water, which seems to flow from under the church. We were told that St. Paul also drank from this spring, an assertion which I can much more easily believe, than many other things I heard in Italy. From this church we went to call upon Mr. Crow, the British Consul, with whose wife and daughters I had become acquainted some months previous in Athens.

“On Tuesday, the 30th, I again enjoyed the pleasure of going on shore, as the steamer touched for a few hours at Corfu. We engaged a guide to conduct us through the town, and point out whatever might be worth looking at. The first place we went into was a Greek church, called by the name of the tutelary saint of the island, St. Spero. It was larger and more rich in pictures than any I had seen in Greece. Near the altar was a large sarcophagus of silver, placed within one of wood, in which, the priest informed us, was preserved the body of St. Spero. We were invited to call on the wife of the High Chancellor of Corfu, which we did, and were received most affably and cordially. The lady entered into our work in Athens with interest, and asked many particulars of the success of our mission.

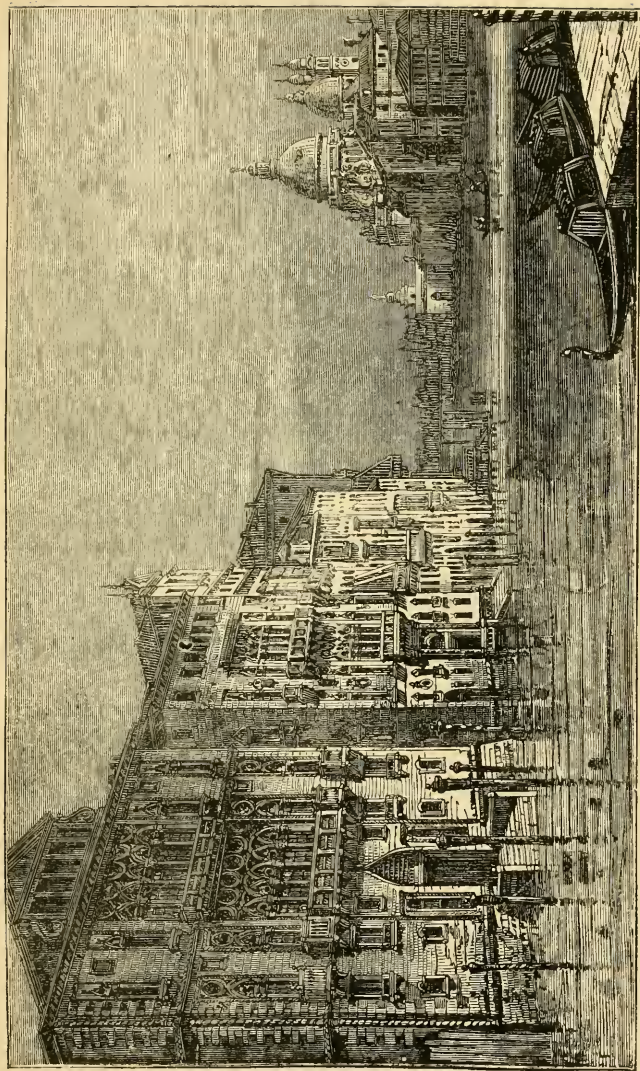
“On Saturday, the eighth day of our voyage, we anchored at Trieste, but could not land, as our quarantine did not expire till the morning of the tenth. This was peculiarly annoying, because the next day was

Sunday, and we knew that thus we should be deprived of the pleasure of assembling with God's people in a holy place of worship, a pleasure I had not enjoyed since I left America, or rather since I came to Greece, for I did attend service in a chapel at Malta on my way thither. Mr. Hill however endeavoured to make some amends to us for this disappointment, by obtaining permission of the captain to have service on board. About eight o'clock on Monday morning we were all permitted to land, got into our boat, and went ashore to a splendid new hotel, the "Prince Metternich," situated close to the wharf. We selected our rooms, ordered warm baths and a breakfast. The baths were made of marble, and fitted up most luxuriously. I found the bath a great comfort: I think one never enjoys a warm bath more than when taken after coming off a voyage. About half-past nine o'clock we were all able to sit down to a delicious little breakfast of butter, bread, and steak, such as I had not tasted since I left my native land. We spent the day in visiting various points of interest in the town, and then returned to dine at the hotel, as we had to be on board the steamer at eight o'clock for Venice. At sunrise next morning we were all on deck to see the steamer come to anchor, and as we were still some distance off we had time to sip a cup of coffee.

"Venice, as you know, has no ports, being built on a collection of small islands, and intersected by canals and waterways in place of streets. So we came to anchor near the hotel at which we put up, called "The Europe." The steamer was immediately surrounded by gondolas, and the busy scene which followed was most amusing to us, so we waited until we had seen most of the passengers take possession of their gondolas and gracefully glide off. The morning was beautiful and bright. I felt an indescribable sensation come over me to think that I had actually *arrived at Venice*. Although I had seen models and sketches of the gondola, I had never heard that the covered part in the centre is always painted

black, consequently I was struck with the resemblance to a *hearse*. On inquiry, I was told that in former days the Venetians went to such extremes of extravagance in the decoration of their gondolas, that one of the Doges issued an order that they should all be covered with black cloth. The covers, which have glass windows like carriages, are made to slide on and off, so that they are removed at pleasure, and in pleasant weather are seldom used. After a little rest and refreshment, we summoned a guide with a gondola, in order to take us to those places usually visited by travellers. We first went to the Grand Square, or St. Mark's Place, *to which we could walk*. This square is, like the city itself, *unique*. On one side stands the church of St. Mark, and adjoining it, the old Ducal Palace (where the terrible "Council of Ten" assembled), with its giant stairs, "Bridge of Sighs," and gloomy prisons. The other three sides are fitted up with rows of buildings, the upper stories of which were once occupied by Doges and officers of the court. The basement of this range of buildings forms arcades with shops and coffee-houses, which look brilliant when lighted up at night. The church of St. Mark is full of the spoils of the churches of Constantinople, particularly of St. Sophia's. The richness and beauty in ornaments of gold, silver, precious stones, marbles, specimens of architecture, and the arts of painting and sculpture in Italy, astonished me beyond measure. I was prepared to see wonders in the Romish churches; but my expectations were greatly surpassed. Those in Venice are also remarkable for their cleanliness, but this I attribute to the fact that the people have no dust or mud to walk through in getting to them. We visited fifteen churches, each one quite different from the others, yet we could scarcely say that one was more beautiful than another, so equally were their treasures distributed.

"It is a remarkable custom in Italy to permit strangers to visit the palaces of nobles, whether occupied or not. If the family are at home, you are only excluded from the family apartments: if absent, you are allowed to go



ON THE RIALTO, VENICE.

even into their bed-rooms. I learned that this custom was a source of no small revenue. In Rome I was told that the Pope's largest revenue within his kingdom was from this expenditure of strangers during their sojournings. In Venice most of the palaces are deserted, their owners being too proud to occupy them, now that they are deprived of the means of supporting their former style of magnificence. These palaces are now visited on account of the galleries of paintings they contain. I was told that the Venetian school was far inferior to many others, but in my ignorance I was delighted with the paintings I saw in Venice. Now, having seen the galleries of Florence, and Rome, I can understand this assertion.

"I cannot tell you, my sister, how much I feel my mind enlarged by all that I saw in Italy. I now feel my interest in reading, whether it be religious, or purely literary, enhanced tenfold. We passed frequently under the bridge of the Rialto, near which is the first Ducal Palace, now converted into a gold-chain manufactory. It seemed so strange to me not to be able to go out of the house without stepping into a gondola, and to see as we glided along the narrow gloomy canals, the water above the steps of the houses. We met with a gentleman at the table, named Lempriere, son of the author of the 'Classical Dictionary.'

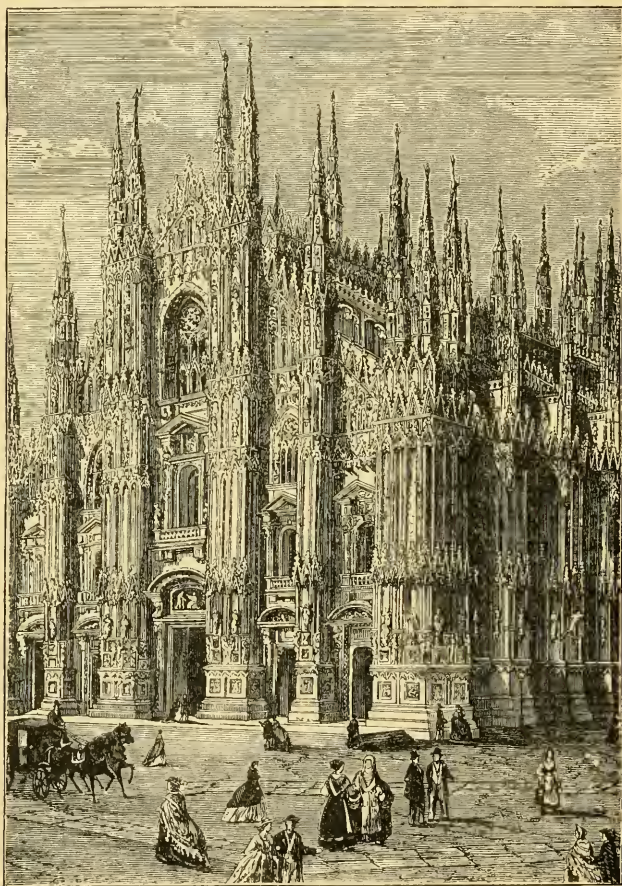
"Our next stopping place was Padua; and after getting upon the mainland, we hired a *veterrino*, or travelling carriage, to convey us: riding thus through the beautiful plains of Lombardy at the rate of thirty-six or forty miles a day. If you remember, dear sister, that we had been for years deprived of the pleasure of looking upon luxuriant verdure, you will better imagine the exquisite delight we enjoyed during our journey through Lombardy, which may in reality be called a luxuriant garden, especially along the banks of the Brenta,—the beauties of which beggars my powers of description. Almost the whole of the road from Venice to Milan runs on a level, and is as smooth as a floor, and has rows of full-grown trees on either side forming a beautiful

avenue, so straight, that in the distance it seemed to come to a point. On either side of the road were beautiful fields of grain and grass. These Lombardian fields are divided by rows of majestic trees, linked by festoons of grape-vines loaded with purple fruit.

"As we drove into Verona we looked out, possibly hoping by chance to meet the 'Two Gentlemen of Verona.' On either side of the mantelpiece of the room where we breakfasted hung portraits of Romeo and Juliet. The tombs of these lovers are said to be still existing in a certain garden.

"At Milan we quickly made our way to the Cathedral. This wonderful building is ornamented on its exterior with a hundred pinnacles and three thousand marble statues, which certainly give it a singular appearance. Its large painted glass windows, representing Scripture history, interested and astonished us exceedingly; but the most wonderful relic in this cathedral, is the body of Cardinal Charles Borromeo, which is preserved in a subterranean chapel. Having obtained (as is necessary) an especial permission to visit this chapel, we were shown into it by a very interesting young deacon. We passed through an ante-chapel made entirely of precious marble, and the ceiling supported by marble columns; but what was our astonishment on entering the inner chapel! A room large enough to contain fifty persons,—the walls and ceilings of which were entirely covered with gold, plated with silver, and beautifully carved. The plating of silver, we were told, was put on to conceal the real value of the chapel. When we had examined the rich walls, the deacon took from a small table near the sarcophagus of the Cardinal (who, by the way, was one of the first founders of Sunday schools,) his surplice, or white cape, which they always wear when performing any sacred duty, and put it on. Then, in a very reverential manner, he opened the massive silver sarcophagus by turning a screw, and presented to our view the very body of St. Charles Borromeo, embalmed, and enclosed in a crystal coffin. The corpse was dressed in the richest

costume, having various trinkets and other precious offerings suspended over it. You can better imagine



MILAN CATHEDRAL.

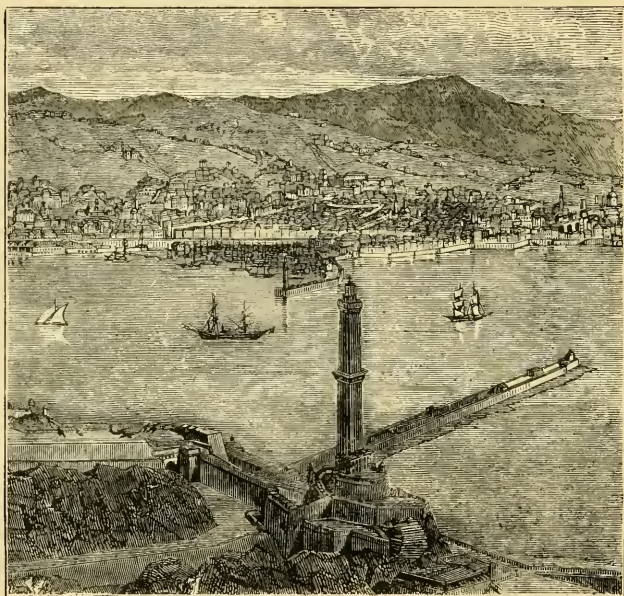
than I can describe, my sensations at seeing for the first time an embalmed body, and in addition to this awful

sight, the incongruity of a human skeleton, clothed in rich apparel and adorned with precious stones. Milan is a beautiful city, and is said to resemble Paris so much that the one gives you a good idea of the other.

“From Milan we went to Monza, nine miles distant, by rail, and when there, visited the interesting church founded by Theodolinda, or Mendolinda, the Queen of the Lombards, and who flourished about the beginning of the sixth century. This church is more particularly remarkable from being that in which the princes were formerly crowned with the ‘Iron Crown’ of Lombardy. Since the coronation of Charles V., no brow has dared to wear that crown, until Napoleon Bonaparte (who thought nothing too sacred for himself) placed it on his own head. As you may not have any better idea of this wonderful iron crown than I had, I will tell you that it is a richly-wrought *gold* crown, set with precious stones, but having on the inside a narrow iron band, said to be made of the very nails with which our Saviour was nailed to the cross. It is held so sacred as to be kept in a case under six locks, each one differing from the other. Few people see the real crown, as it is necessary to have a special permission to do so, and the presence of one of the civil authorities; but a *model* of it is kept in the church, which anyone may see without trouble.

“Our next Sabbath was spent at Genoa, and in spite of the heavy rain, we hired a close carriage, and set out for the English church, determined not to be deprived of the pleasure of meeting with the people of God in His temple. We found an apartment fitted up like a church, and set apart for worship. There were only four persons yet assembled, two of whom we recognised as our good friends Sir Robert and Lady Inglis. They were less astonished to see us than we were to see them, having heard that we were in Italy,—in fact, they had been expecting to meet us, whereas, we were ignorant of their having left England for the continent. We spent the evening of the day with them, and found it a most delightful evening, for they are truly pious people.

“We arrived at Carrara, and stopped for an hour to see its renowned marble quarries. On Friday, we arrived at Pisa, and soon found ourselves most comfortably situated at the hotel. We went as quickly as possible, after refreshment, to visit the Cathedral and the Campanile, or leaning tower. The few people we



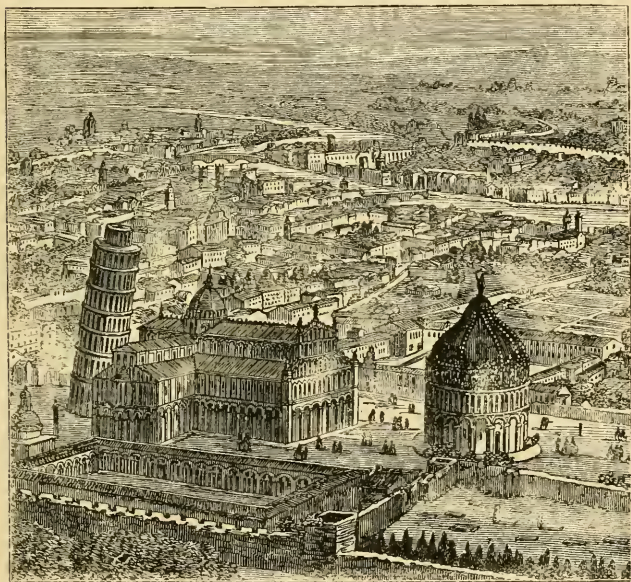
GENOA.

saw anywhere rendered it easy to believe what we had read about—the solitude of the streets. As we were walking through the wonderful cathedral, whom should we meet again, but our good friends Sir Robert and Lady Inglis.

“We spent our Sabbath at Leghorn, a pretty commercial city, attended the English service in the morning, and the Jewish synagogue at night. On the

Monday, we visited the Jewish school, which we found was conducted on the plan of our charity school at Athens. On Tuesday afternoon we arrived at Florence, which Rogers describes in the following lines :—

‘Of all the fairest cities of the earth,
None is so fair as Florence. ’Tis a gem
Of purest ray : and what a light broke forth,



PISA.

When it emerged from darkness ! Search within,
Without, all is enchantment ! ’Tis the Past
Contending with the Present : and in turn,
Each has the mastery.’

We remained long enough in Florence to realise the truth of this description, but not to discover all its enchantments : to do that would require months. Sir Robert Inglis undertook] to be our guide to the Floren-

tine picture gallery. This splendid gallery of paintings occupies three corridors, about one thousand feet in length, and twenty large rooms. Beside paintings, this gallery contains many specimens of sculpture and bronze statues, and a cabinet of gems, many of which latter are surpassingly beautiful. You can easily imagine that these galleries, to be fully appreciated and enjoyed, must be visited frequently, and examined leisurely. One thing very forcibly struck my attention, in all the Italian picture galleries, and that was the proportion of *poor* people who visited the pictures. In some cases, I saw very poor old market-women and men eagerly scanning these wonderful paintings. On the next day we visited the picture gallery in the Pitti Palace, which gallery is said to be the choicest in Europe. We then went into the Boboli gardens, attached to the palace, but to describe them is quite impossible. We wandered for an hour or two through the shady walks, ornamented with pure white marble statues and flowing fountains, surrounded by lovely flowers in rich bloom. After our return home, Mr. Hill took us to call on our celebrated sculptor, Mr. Powers. We were much pleased with many of his busts; he works principally on busts. We felt proud of the talent of our countryman. He showed us the model of a female Greek slave, which he designed to execute in marble. He had the hair twisted in a knot at the back of the head, which Mr. Hill ventured to tell him was not at all the Greek style of dressing the hair. Mr. Powers replied that he was aware that the Greek females wore their hair down on their shoulders, but that he could not put it so on the statue without spoiling the contour of the shoulders. 'But,' said Mr. Hill, 'the Greek ladies have a mode of dressing their hair *on the top of their heads*, which Miss Elizabeth will be most happy to show you.' Mr. Powers was delighted with this proposition, and we made an arrangement for him to come to us the next morning to receive a lesson on Greek hair-dressing from Miss Elizabeth, and to go with us to a Turkish shop, where

all kinds of Eastern clothing was sold, where we would show him the kind of dress most suitable for his captive, who was to represent a Greek lady. According to appointment the sculptor called, and we accompanied him to the Turkish shop. He was delighted with the selection Elizabeth made, and said he thought he could sculpture it beautifully in marble. So if you should ever see the statue of the Greek Slave in America, you will know that a member of our party had the honour of selecting its robes. To-day we also visited the house of the celebrated painter and sculptor, Michael Angelo, still inhabited by one of his descendants. The family take great pride in showing the house to strangers. There we saw some of his first performances in painting and sculpture, and many relics of him, as his cane chair and working implements. We also saw the chapel of the Medici (attached to the church of St. Lorenzo) containing many tombs of this Royal family. The whole chapel is encrusted with jasper and granite, polished like glass, and presents the arms of all the Tuscan cities in fine stones, as well as some wonderful performances of Michael Angelo in sculpture. I was informed that the city contained about 250 convents and churches. The last place worthy of a visit, on our route to Rome, was the town of Vitechio, where we breakfasted. There were many interesting antiquities, but we had only time to visit the convent of St. Rosa, where we saw through a gate a number of uninteresting nuns, two of whom opened a kind of door, and shewed us through a grating, a richly ornamented sarcophagus, containing the mummy of little Helen, a heroine of the 13th century. The story of her is, that she raised the people against the domination of the Emperor Frederick II., went into exile, returned in triumph to her native land after Frederick's death, and died at the age of eighteen, having been canonised by the Pope during her lifetime. As the two nuns raised the wooden case from the sarcophagus, the sisters in the adjoining room sang a hymn very sweetly. As we were about to leave, one of the

sisters handed through the gate to each of us a bit of candlewick, to which she had given a charm, by touching with it the sarcophagus of 'little Helen.'

"On Saturday afternoon, about three o'clock, we arrived at Rome. As we approached the city, we all anxiously watched to catch our first glimpse of St. Peter's. I could not really realise that I was about to enter that ancient city,—formerly 'mistress of the world,' but it was so, and we drove up to the gate Del Popolo with very mingled feelings.



FLORENCE

"From the Piazza Del Popolo three of the principal streets branch off. The middle one is the Corso; the two rows of buildings which separate it from the other streets are terminated by churches which front the Piazza, and in the centre of the Piazza, opposite the the gate which fronts the Corso, stands an Egyptian obelisk, with fountains on either side. On the right hand side as you enter the gate, is a beautiful garden enclosed by a low wall, ornamented with statues and full of trees. On the left is the Pincian Hill, the ascent

of which forms a beautiful promenade, also ornamented with statues.

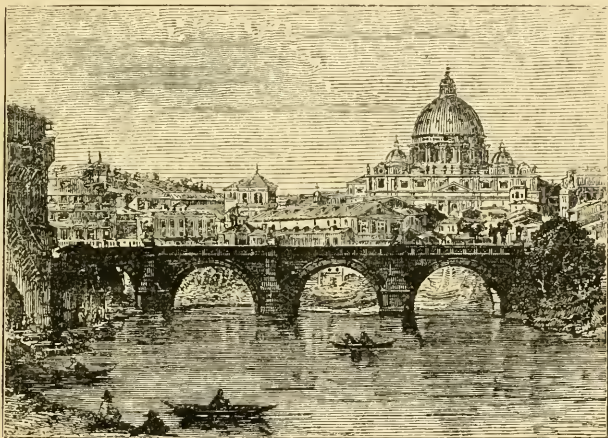
“ We drove to the hotel d’ Europe, on the Piazza Di Spagna, and remained quiet at home, in order to be refreshed for the coming Sabbath. After attending Divine service we walked to St. Peter’s to get a little idea of its magnitude. I feel that no description can convey an idea of this wonderful edifice. To give you an idea of its immensity, I will tell you that each pillar is ornamented at its base with marble statues representing infants, and so they appear to be when you stand at a short distance off, but when you approach them, you find that they are much larger than a *big fat man*, and so much larger is every part of it than it appears to be. The bronze statue of St. Peter has his foot all worn away *by kisses*; but our reverence was not sufficient to move us to worship his holiness thus.

“ On Monday we went to the Vatican,—a complete labyrinth,—and examined the gallery of statuary. We also visited the Sixtine Chapel, where we saw Michael Angelo’s celebrated fresco of the ‘ Last Judgment;’ and we again went to St. Peter’s, which you know is attached to the Vatican, for our former visit was but a glance. We then drove through the city to the Capitoline Hill, passing by the triumphal column erected to Marcus Aurelius, which one of the Popes consecrated by surmounting it with a statue of St. Paul. The buildings on the Capitol contain museums of ancient statuary, and galleries of paintings, which we visited. From the town we had a fine view of the Coliseum, and surrounding ruins of ancient Rome. Tuesday being a beautiful day we visited the Coliseum, the arches of Constantine, and Titus, and the various beautiful ruins in the Forum Romanum. We also visited the great church of St. John Lateran and Baptistery, and saw the ‘ *sacred stairs*.’ This staircase consists of twenty-eight marble steps, and is said to have existed in the palace of Pilate at Jerusalem. This staircase being sanctified by the passage of the Saviour up and down it, was placed by Sixtus V. in the

Lateran Palace, when he rebuilt it. The great church of St. John's is attached to the Lateran. The sacred stairs are placed in a portico attached to a chapel, and from the time of their being rebuilt to the present day, Roman Catholics have revered them by *ascending them on their knees*. We were shocked to see numbers of people, old and young, performing this duty, and more so to see some who had ascended the holy stairs on their knees, probably with the greatest reverence, descending by another with the greatest irreverence. These marble steps are now covered with wood, having been much worn away by the friction of the knees of pious worshippers.

"We determined to avail ourselves of the bright moonlight to visit again the Coliseum, which appears to much greater advantage by moonlight; indeed, one who has seen it by moonlight will not care to see it again by the light of the sun. It is a sight to be seen and felt but not to be described, for it is *indescribable*. We visited again for the third time the Vatican, and examined the celebrated frescoes of Raphael. On the ceiling there are fifty-two scenes of Old and New Testament story, executed in fresco by Raphael, and by others under his direction, and according to his own designs. We visited also the Borgia rooms, containing many fresco paintings; the library, a long room with galleries branching off from the far end *just a quarter of a mile in length!* Beside books and manuscripts this library contains many curious things. We also saw the chambers of Raphael containing many of his fresco paintings, and the gallery of paintings on canvas, amongst which are some of Raphael's masterpieces. We visited ten churches out of the numerous ones which Rome contains, and one of the most interesting was that of St. Giuseppe, which is remarkable for being built over the ancient Mamertine Prison, where, tradition says, that St. Paul and St. Peter were confined. We went into the gloomy cell and recalled the words of the great apostle when he called himself, writing from this very dungeon, 'the prisoner of

the Lord.' The church of St. Augustine shocked us greatly! It is a refuge for murderers and other criminals. They receive absolution for whatever crimes they have committed, and then in return they bestow on the statue of the Virgin the instruments of their crimes, so that she is literally covered with instruments of destruction. The columns and walls of the church are also covered with gold and silver offerings, the prices of pardoned crimes. Let those of our communion who would



ROME.

approximate to the Church of Rome, consider such things and beware. The other churches were all rich and splendid edifices. To specify all the different ruins and places memorable in history which we visited, would make my journal too voluminous. We became deeply interested in the antiquities of Rome, and the more we saw of them the more we desired to see and study them. I should exceedingly enjoy a whole winter in Rome, provided I had an interesting antiquarian for a companion, who would take pleasure in assisting me to study its antiquities and history. As is usual, Mr. Hill called

on our Consul, who resides on the Quirinal, and consequently we were invited to spend the evening at his house, which we did. On Wednesday, we made our preparations for leaving Rome; on Thursday morning early, having spent eleven days most delightfully in that renowned city, we travelled post, and thus gained the advantage of passing quickly over the Pontine marshes, famous in ancient as well as in modern times for their malarious influences. On our journey to Naples, we passed the *Appii Forum*, and many other places of historical interest, but the rapidity of our travelling did not permit us to contemplate them.

“We arrived at Naples on the 29th October, and took up our abode at a hotel, immediately on the wharf, from which we enjoyed a full view of the beautiful bay of Naples. The holy Sabbath opened upon us beautiful and bright. We attended church at the palace of the British Minister, and to our comfort found that the ordinance of the Lord’s Supper was to be administered, of which we partook, with joy and thankfulness. Our stay at Naples being limited to the 5th of November in order to meet the steamer at Malta, which would convey us to Athens, we did not see so much of Naples and its vicinity as we desired. However we made the best possible use of our time. The city is large and exceedingly populous, and altogether modern in appearance. The principal places of historical interest are found in its vicinity. The only places of particular interest we visited in the city were the Museum and the tomb of Virgil. The latter is over a grotto of a mile in length, cut through the rock, and through which we drove, whenever we went out of the city in that direction.

“In the vicinity of Naples, we visited Pompeii, where we spent the day. It is two hours and a half distant from the city: on our arrival thither we wandered through the silent streets and houses for four hours before we were aware how the time had passed, so deeply were we all interested in what we saw. There

the pleasure we enjoyed was solemn. There we felt, indeed, the force of the many passages of Scripture which tell us of the vanity of all earthly things, and of the uncertainty of life. In the house of Diomedes, a wealthy and distinguished individual of the year 79, we saw in the wine-cellar, where the family fled for refuge from the destroying element, the impression of a female head and shoulders on the wall, made by the molten lava and ashes, in which she was enveloped, and from which she could not escape. Just as she was buried in that year, standing with her purse in her hand, she was recently disinterred: it is supposed she was the wife of Diomedes. It was easy to distinguish the different houses by their style and furniture. We went into palaces, hotels, shops, and private houses. It is literally a city of the dead. The temples and theatres were very interesting. A large part of the city is excavated, and they are continuing the work. All movable things are carried to the Museum at Naples, which is no doubt necessary for their preservation, but it would be much more interesting to see them on the spot. In the Museum, we saw a large quantity of frescoes excavated from the buried city, and also a multitude of household furniture of all kinds, all of which was made either of bronze or earthenware. We saw also eatables of various kinds, such as eggs, bread, fruit, and honey, all charred, excepting the eggs, which looked natural. The bread was a whole loaf, with the baker's name on it. We saw also many jewels and precious stones, which once adorned the ladies of Pompeii. You may imagine with what interest we looked at these things. When we had seen them all, we could but remark that there was nothing new under the sun. These long-buried folks of the first century, seem to have had all the conveniences of housekeeping which we enjoy. I could write yet many pages about Pompeii, but must refrain, and leave the rest to tell you. I gathered from these, and other places, flowers, which I have pressed nicely to show my friends.

“We visited also Pozzuoli, or Puteoli, the place at which St. Paul landed on his way to Rome. We were deeply interested in what we saw at this place. We saw the remains of the bridge built by Caligula, which no doubt was that over which Paul passed. We visited a curious theatre, said to be newly discovered, also some interesting ruined temples. Our time was too short to



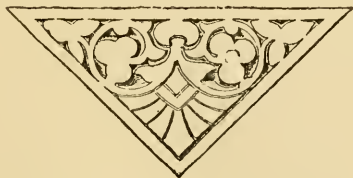
NAPLES.

think of an excursion to the top of Vesuvius, so that pleasure was left, as well as other interesting excursions, for our *second* visit. We saw the lovely bay to the best advantage. I cannot wonder at the Neapolitan proverb, ‘See Naples and then die,’ meaning thereby that earth affords nothing fairer. I will not attempt a description, for I cannot do it justice. The great number of carriages we met on the evening of our return from Pompeii, full

of gay-looking company driving for pleasure, was really astonishing. But one would think that the nearness of this people to that awful instrument of destruction, Mount Vesuvius, and the continual apparent danger they are in of being swallowed up, in the twinkling of an eye, would tend to make them a sober-minded people. On the contrary however, I believe that they are the gayest of the gay.

“On Saturday, November 6th, we took our departure on board the steamer for Malta. At Malta we re-embarked for Athens, where we arrived on the 12th, all but myself well. I suffered so much on the voyage that I did not feel myself again for several weeks. But we all united in praising God for His mercies toward us during our interesting and profitable journey, and bringing us in safety to our home again.”

It will be seen from this interesting journal that Miss Baldwin's mind was one of those which sees “sermons in stones, books in the running brooks, and good in everything.” Her cultivated and devout mind could profit as she travelled, receiving a stimulus to greater exertion, and learning a new and deeper consecration. She returned to her work at Athens with renewed strength, determined to leave her mark upon the female population there. How she succeeded, we shall see in subsequent chapters.





CHAPTER VII.

AN EXCURSION IN GREECE : AND A HOMEWARD VISIT.

“There is a land, of every land the pride,
Beloved by heaven, o’er all the world beside ;
Where brighter suns dispense serener light,
And milder moons emparadise the night.
A land of beauty, virtue, valour, truth,
Time-tutored age, and love-exalted youth.
The wandering mariner, whose eye explores
The wealthiest isles, the most enchanting shores,
Views not a realm so beautiful and fair,
Nor breathes the spirit of a purer air.
Where shall *that land*, that spot of earth, be found ?
Art thou a man, a patriot ? look around ;
Oh ! thou shalt find, howe’er thy footsteps roam,
That land *thy* country, and that spot *thy* home.”

JAMES MONTGOMERY.



N 1845 Miss Baldwin was temporarily laid aside from her work by illness. Upon her recovery, the friends with whom she was associated in the mission advised a short trip through Greece. The Rev. Mr. Hunter, Mrs. Hunter, and a party of friends being about to set out on such a trip, Miss Baldwin gladly embraced the opportunity of accompanying them. Some of her notes of travel are amusing, others are suggestive of ancient story. We extract the following :—

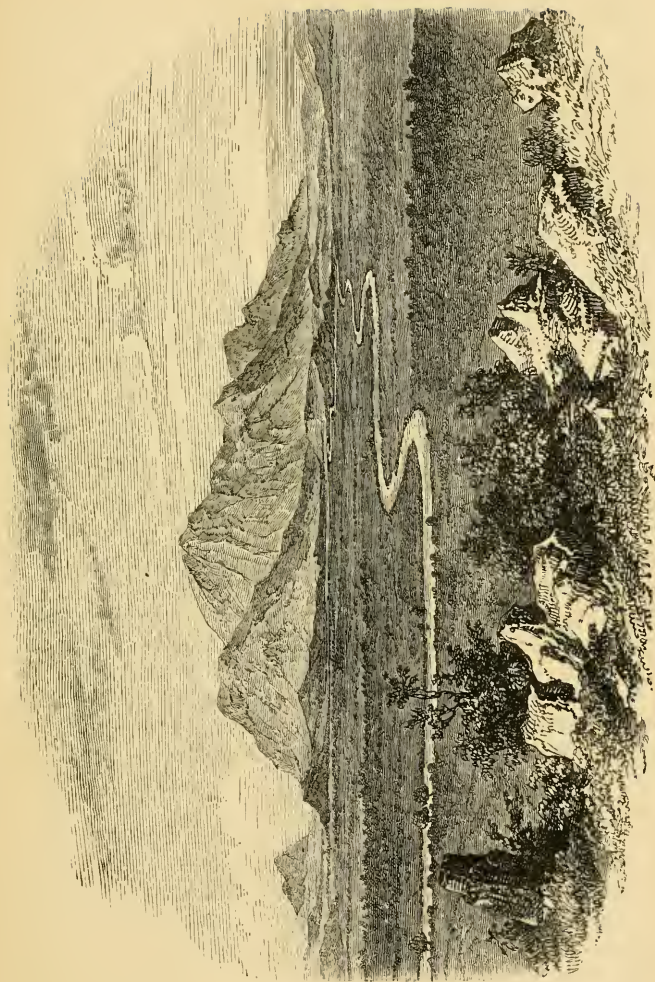
“October 22nd.—Left Athens at two o’clock. After treating ourselves at the refreshment shop at the end of the olive grove to a very fair luncheon, we mounted our horses, and as they were full of spirit and very frisky, we soon passed by Eleusis and reached Casa, the birth-place of Bacchus. At Casa we found splendid accommo-

dation, among other things night-bags to sleep in and toothpicks for dinner. The rain is pouring down now, and as we are comfortably settled by a good fire I will amuse myself by writing you an account of our journey thus far. We found the road this side of Eleusis most beautiful and picturesque, so that we enjoyed it exceedingly. The atmosphere was delightful and we came along at a comfortable rate. (By way of a digression, I must tell you that Mr. Hunter is amusing himself by hanging up a dishcloth which he has borrowed, and which is a good large one, over the window as a curtain, but still it only comes half-way, so it does not quite answer our purpose of keeping out the tremendous wind that blows.)

"Thebes.—About eight o'clock. We have arrived here safely, and are now sitting around the table in a much cleaner room than we had at Casa. As it is very muddy we rode all over the town before we dismounted, and from one point had a splendid view of Mount Parnassus covered with snow. I am already perceptibly better and growing fat.

"Lebadea.—Sunday morning. Here we are, thank God, safe and sound, where we shall pass this day, and render praises to our Heavenly Protector for having preserved us alive amidst the perils of yesterday. Such a ride as we had from about three o'clock yesterday until nine at night, I never had, and hope I never shall again. We started about ten o'clock for Lebadea, by way of Hespia, and for about two hours were subject to sudden showers, but we did not mind that, so jogged merrily on our way. About noon we arrived at the ruins of Hespia, and from there went to a church about half a mile distant to look at some bas-reliefs. Our way lay across several spurs of Helicon, from the top of which we had beautiful views of the lake below. Near Mazi we crossed a river at a place about three yards wide and full of large rocks, while the ascent on the opposite side was a steep hill with water flowing rapidly down it. Here began our adventures. I was the hindmost of the party, and when my horse en-

tered the stream I gave him a loose rein to drink, as the others had done. He began quietly to do so, and I was looking forward to see how Mrs. Hunter's horse would get up the watery ascent, when suddenly, and without any kind of warning, I found myself seated on the rocks in the middle of the stream. Mr. Hunter soon came to my assistance, for, encumbered as I was with my habit and cloak, I could not get up alone. I was not hurt by the fall, but as there was no house within an hour's ride, there was no remedy but for me to mount my horse, dripping as I was, and hasten on. In due time we arrived at the said house (a stable); a blazing fire was soon made, and I sat me down on a stone and dried my boots and stockings; as for the rest I left them to the winds to dry during the remainder of our journey, for we were still four hours from the plains of Lebadea. We resumed our journey, but found the roads ankle-deep in mud and full of holes, into which we were in constant dread of our stumbling. It was now dark, and we were still passing by the foot of Helicon. The road at length became a mere mountain pass, with immense rocks and boulders scattered here and there full of dangers, seen and unseen. At last our cook went tumbling down over a rock, horse, baggage and all, and for a time we were in a great fright, fearing that some bones had been broken, as it was too dark to see. However, in time both animal and driver recovered their footing, and on we went. At last we saw the lights of Lebadea; but to our horror the descent to the town seemed to be yet worse than the road we had passed. I was immediately behind our guide; I noticed his horse at first push back as if unwilling to go, and then down both horse and rider went, a precipice of about thirty feet! We called out to him, and, until we heard his voice, thought he was killed. He however came up the precipice with Mr. Hunter's assistance, and told us that the horse fell on his chest, but he, having his hands free, with a violent effort threw him off further down the hill. We felt it a blessing to find that neither horse nor man were much hurt. Mr. Hunter took Mrs.



MOUNT PARNASSUS.

Hunter's horse to lead it, but he had not gone many steps before his foot slipped on the brink of another precipice, at least twenty feet deep. He fortunately however recovered himself quickly. At last after sundry other slips and shocks we reached the Khan in Lebadea, about nine o'clock tired and wet; but as our poor luggage-horses had not arrived, we made a fire and dried our clothes, until they did come; we then got some supper, and after that took our night's rest in the best manner possible."

After this the party pushed on to the mōnastery of St. Luke's, amid wild but romantically beautiful paths, and with splendid weather. They also visited the summit of Parnassus, and then went on to Delphi and Sparta. Miss Baldwin's journal tells of enchanting scenes, wild ravines, sunny skies, rustic weddings, and other incidents of travel, until the reader seems to be set longing for similar experiences. After visiting Nauplia, and Corinth, the party returned to Athens, much benefitted by the excursion, which, although it had been dangerous in some parts, had in others been full of interest and beauty.

In 1846 Miss Baldwin obtained the permission of the committee to visit her native land. She came first to England, and after spending a few happy weeks in sight-seeing at Liverpool, in the Midland Counties, and in London, proceeded to America. She spent those two or three weeks with friends who had made her acquaintance in Athens. On her arrival in America she was received with loving arms by those of her kindred who remained. Her grandfather had passed away during her eleven years' absence, but her honoured grandmother still survived to give her a warm welcome to the old home at Bellegrove. She was not permitted to leave Greece, however, without receiving abundant testimony as to the esteem and love felt for her by those among whom she had spent so many of the best years of her life. Two of these letters came from her pupils and fellow-workers. We now give a selection from these

communications, leaving our readers to form their own conclusions.

From MRS. HILL.

“ Athens, July 19th, 1846.

“ The preparations for your projected voyage are finished, and the calm and soothing rest of the Lord’s Day will enable us to collect those thoughts which must press upon us now, and which we were obliged to cast aside while engaged in the pressing duties in which we have been occupied during the past week. I have secured these hours of calm repose to address you, and to express the feelings which your departure calls forth. To say that I *regret* parting with you, would not convey to you the least idea of what I feel, neither can any language that I am acquainted with *do it*. Believe me, my dear sister, your long-tried and undeviating kindness will never, *never* be forgotten. Whichever way I turn, I do not see *how the void is to be supplied*. In the school, who will so untiringly and assiduously, patiently and judiciously, perform those duties which so long have engaged your attention? At home, where shall we find the kind companion, always ready to adapt herself to any circumstances, and willing to submit to any sacrifice to promote the happiness and comfort of the domestic circle? And when I think of your kindness to me personally, my kind and tender nurse in sickness, my ever-ready sympathiser in all my sorrows—and these have been neither few nor light since Providence brought us together—oh, Mary, dear Mary! how my heart is wrung at parting with you! And now, dear sister, grant me one favour—forgive any petulance or impatience you may have seen in me, and remember only how much, how very much I love you; how truly I appreciate all your worth, and how deeply I feel your departure. May the blessing of God go with you,—that God whom you love and whom you have sincerely served.

“ My prayers shall follow you every mile of your

journey. May He who holdeth the winds in his fists, and the waters in the hollow of his hands, give His angels charge concerning you. May all your affectionate anticipations be realised in meeting with your friends. May the Lord lighten your path and direct your steps, and if you are brought back to us again, may it be in the fulness of His blessing. If we part to meet no more here, may we have a joyous meeting where there is no more sin to mar our enjoyments, no more partings to be dreaded, but where one theme will employ all our tongues—one abounding affection, all hearts. The Lord bless you and preserve you, my beloved Mary, prays

“Your affectionate
“F. M. HILL.”

From REV. DR. HILL.

“*Athens, July 19th, 1846.*

“I know not what I can add to the sentiments expressed in the enclosed letter from my dear wife. At this late hour, it can only be allowed me to confirm every word she has penned,—every syllable of which I know she accompanies with tears from her very heart. May God be with you! We shall, I hope, have opportunities enough hereafter of correspondence, when I can express more fully my grateful sense of all your kindness to me and my dear wife. This must suffice for the present. Mrs. Hill and I beg you to accept a parting token of our friendship. We can hardly call it a present, for it rightly belongs to you. However that may be, keep it for our sakes. God bless you. Farewell!

“J. H. HILL.”

From a GREEK LADY *to* MISS BALDWIN.

“*Candia, July 3 (15th) 1846.*

“Nothing surprised me so much as to hear that you were going away. Still, it is very natural that you

should desire to see your relations, friends, the fireplaces of your fathers, and in a word, your native land. I am sorry that I cannot see you before you go, though I comfort myself with the proverb that 'It is only the mountains that do not meet.' Oh ! dear Mary, I am afflicted to find that Greece will lose a benefactress, and I a friend. I hope that you will not abandon us entirely, and that Christian friendship will endure as long as our souls are imprisoned in this mortal frame. What a blessing it is to rely upon that blessed hope, that we shall meet before long in our Saviour's mansions, where separation will be no more. I feel sad, my dear sister, at this idea, for I love you sincerely. I feel inwardly the good you are doing to my people, and the sincerity and humbleness of mind you always shewed in your daily and fatiguing labours. Nobody could perform your calling better than you have for the last nine years. May God reward you with the blessings needful to your circumstances, and give you in the world to come eternal life. I did not write to you very often, but that does not prove I did not love you. Love is the basis of our profession, and I do sincerely love all who in any way do good to my country. Forget me not, is my last and earnest desire to you, for we ate bread and salt together. I wish you all manner of happiness in the land you go to ; and when by God's will you arrive safely, after you have finished telling your friends all that the Lord has done for the Greek people, and how He opened a door for his word, write to me and be assured you will find in me a good correspondent. Do not forget, my sister, that you are indebted to Greece ; and whenever an opportunity of doing good or saying a good word in our favour is presented, spare not your pen or your tongue. For the trees that for so many years you have been planting and training, will no doubt before long produce fruits worthy of their planter ; and the bread that you have been casting on the waters will be found again, though after many days it may be. Let not your missionary society be discouraged in bestowing on us the alms of their love,

I am capable of judging of the difference in my country since this mission was commenced. No missionaries ever came into the Levant who did so much, and accomplished such Apostolic labours as our mutual friends Dr. and Mrs. Hill have done. Greeks are grateful; doubt it not. Our nation is not yet formed, and in consequence, its character appears in some way uncertain. I should like, dear sister, that you would try to get me some portraits of the heads of your Society, and others who have distinguished themselves by their Christian efforts for Greece. This would give me a great pleasure as I cannot see them in person. Forgive my forgetful English, for the English orthography is very difficult, and I have no dictionary to assist my writing. My mother and brother send their *adieux* to you, and say 'Good voyage.' I salute you sweetly, sweetly. Farewell, but not for ever, I hope.

"Your sister in Christ,
"E. B. KARRAZANN."

Sir Edmund Lyons—afterward Lord Lyons—sent Miss Baldwin a very courteous autograph letter on hearing of her visit home. It was addressed to the care of Dr. Hill, and ran as follows:—

"Lady Lyons and I are really rejoiced to hear that Miss Baldwin crossed so well, and we shall be still more rejoiced to welcome her back to Greece after a prosperous return voyage.

"E. LYONS."

This communication coming from such a quarter, serves to indicate the esteem in which Miss Baldwin was held at the British Embassy.

A second letter from E. B. KARRAZANN.

"MY BELOVED MISS BALDWIN, "Candia.

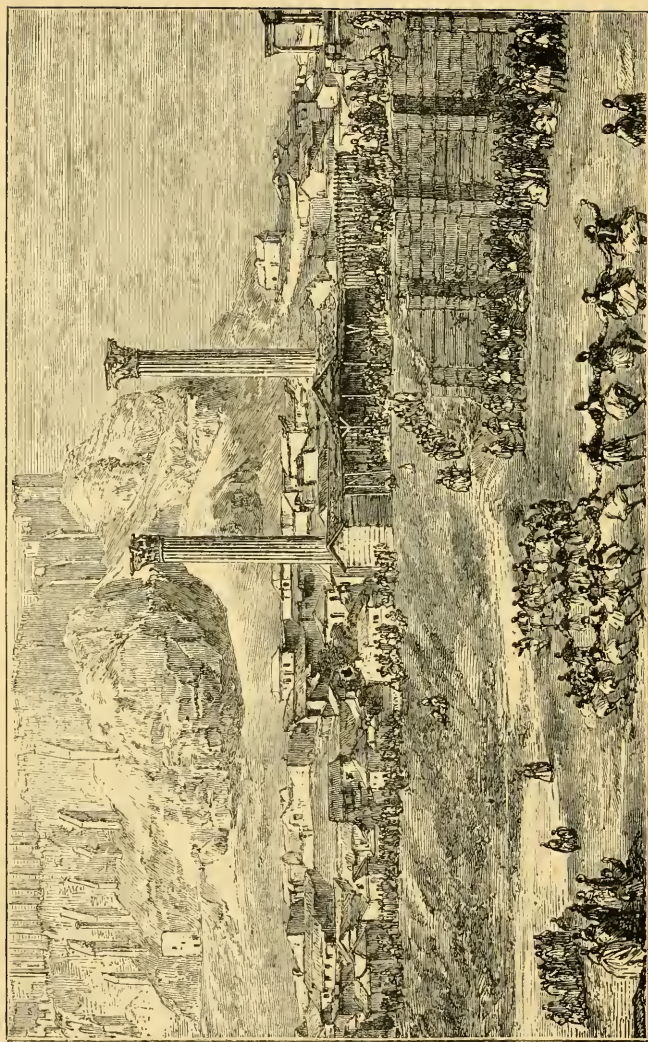
"Permit me, my dearest, to address you again in order to inquire of your welfare, and also to remind you

of your friends in Candia. I hear from Mrs. Hill that you have arrived happily in your native land, and also to my intense pleasure that you did not shake off our Greek dust from off your shoes, but with apostolical self-denial and Christian decision, you hold fast St. Paul's debt to the Greeks. There is no Christian nation under heaven which needs more the guidance of Christian teachers than Greece. Greeks are very quick and clever, as you may know by experience, and for this very reason they require more restraining and watchful guardianship for the bent of their minds and the formation of their principles.

‘Tis education forms the common mind,
Just as the twig is bent, the tree's inclined.’

The Greeks, I am afraid, are given up too much to the search after human wisdom according to the declaration of Socrates himself. ‘Woe to them if they fall in the chaos of the ancient philosophical absurdities.’ I trust, my dear sister, that you will strive still to promote that Christian knowledge in our country: this has always been the beginning and end of your efforts during your mission in this land. I hope your friends, the members of your committee, will continue in their labours and endeavours to do us good as far as they can. ‘He who giveth to the poor lendeth to the Lord.’ ‘Cast thy bread upon the waters, and thou shalt find it after many days.’ It seems to me that there is no greater happiness in the Christian world than that which a Christian feels after he has done something to relieve his neighbours from sorrow and suffering, and in some way shielded them from the fiery darts of the Wicked One. The answer of such a man's conscience must be a good one for which the ancient philosophers searched in vain, and which makes the benevolent Christian resemble in some measure his Maker. Ingratitude seems to be the prevailing sentiment of our days; still we must not shrink from duty because of the fear of meeting such a return. For to suffer for having benefitted others is in itself a species of recompense.

“There *is nothing* I wish for so much as to visit your



A GREEK FESTIVAL.

country and to make the acquaintance of those whose liberality made us know our duty toward God and man. Inwardly I cherish the tenderest feelings of love and respect towards all who helped us to become what we are, and who sent the sound of the pure Gospel to echo in our ears. Assure them, my friend, that their pains are not in vain, for as the rain cometh and does not return without success, so the seed of the blessed Word, which is sown all over Greece, will not remain without fruit. We must wait his time and be patient. . . . My dear Mrs. Hill has promised to take me with her to America, if it be the will of God that she ever goes. But I learn not to set my heart too much upon things that flatter the imagination. I know that

‘ Providence is good and wise
Alike in what it gives and what denies.’

Remember me kindly to all our common friends, and particularly to those who are interested in the Greek mission, to whom we Greeks are bound by the ties of Christian love. Remember me especially to the young lady who sent me the white cup with the word “*Souvenir*.” I am still condemned to dwell in Crete, and have my habitation among the tents of Kedar; yet I am grateful to my Heavenly Father for sending me here. He taught me things which I should never have learned else. My family send many salutations to you. Do you remember your Greek? Excuse my bad English.

“Your affectionate friend and sister in Christ,
“ELIZABETH B. KARRAZANN.”

From PAULINE BORRETZ, a former pupil.

“Constantinople, 1849.

“MY DEAR MISS BALDWIN,

“Since my arrival in this place, I desired to write to you, but postponing this pleasure from one mail to another on account of my occupations, I could not accomplish this desire of mine until to-day. You are a

person whom I always esteemed, and will esteem, and whose extreme kindness and sundry excellent counsels will ever be the occupation and theme of my mind and thoughts. I and my country are indebted to you for the benevolent work you undertook in behalf of us; and all those to whom spiritual and temporal good has been extended by your unceasing labours and self-denial, will for long feel grateful to Him who sent you out as an instrument of good to my poor country. When I think of the miserable condition of my young compatriots before your arrival in Greece, and the bigotry and superstition in which, as in mire, they were plunged, and see the difference wrought by your benevolent mission on them and me, my gratitude to the Supreme Being overflows in me, and I feel unworthy of the least of His mercies. Female education is much behind in this place, and very badly imparted. The books you had the kindness to give me before your departure for America are a great treasure to me. I am so fond of English reading, that for fear of finishing my books I economise their reading, for I cannot get here another such a library. I am fairly enchanted with the Bosphorus, and wish I could write poetry to describe its beauties, and my delight in seeing them. When we go out in a *caïque* during the moonlight, the Bosphorus seems like a fairy-land: fairies only are wanted to complete its charms. Others of your old scholars ask very often about you, and their ardent desire is to go to Athens to see you and your friends in the mission. The only good educated young ladies here are those come out of your establishment: this is the opinion of every lady here, and it is right. I hope you will excuse my many words and my deficient English, and favour me, when you feel disposed, with two or three lines. Believe me, dear Miss Baldwin,

“Yours most affectionately,

“PAULINE BORRETZ.”

In one or two of the foregoing letters, it will be noticed that the writers ask indulgence for their mis-

takes in English. But when it is remembered that these letters were written by pupils who learnt every word of English under Miss Baldwin's tuition, and who wrote thus fluently in a foreign tongue, to cheer the spirit of their teacher, and to remind her of their continued affection, it will be seen that her labours had brought forth valuable fruit. Miss Baldwin and her co-workers had laid it down as a rule, that in order to benefit the girls placed under their care to the fullest extent, English should be taught to all who were sufficiently advanced to profit by it. By means of this acquaintance with English, the treasures of the richest literature of the world were opened up to those young minds, and the teachers, by judicious selections of books, stimulated their zeal for knowledge. It is pleasing to find that although thousands of miles intervened between the teacher and those she taught, they did not forget her but clung lovingly to her, and were ready to welcome her back to their midst. Not only did Miss Baldwin train Greek girls to be good daughters, wives, and mothers, but she also educated many of the better classes for *teachers*, who in their turn, laboured among both Greek and Turkish females, and thus perpetuated her influence.

Miss Baldwin found her grandmother alive, and was permitted to spend some happy weeks with her, but when they separated it was for the last time. The infirmities of age were clustering thickly around the aged saint, and she was steadily descending toward the tomb. Her death was preceded, however, by that of a sister of Miss Baldwin's, who passed away very quickly after the return of the latter to Greece. This sister was Mrs. Davison, sometimes referred to in Miss Baldwin's "Recollections" as "Eleanor." She was the mother of three little children, and in death she bequeathed these as a sacred trust to their Aunt Mary, for, not long before Mrs. Davison's death, Mr. Davison, too, had passed away to the eternal world. A letter of sympathy, sent to Miss Baldwin upon the occasion of this trial, will

prove how tenderly and thoughtfully her pupils remembered her in the time of sorrow :—

From PAULINE BORRETZ.

“ Constantinople, Nov., 1849.

“MY DEAR MISS BALDWIN,

“I learnt with a great deal of sorrow the misfortune which you lately underwent. It is indeed a great loss, that of a sister. May He, however, who has pleased to take to himself this dear friend for to enlist her among His redeemed, give you comfort and patience to sustain this loss. These separations, my dear Miss Mary, teach us to attach ourselves to God alone, who never dies, and who alone can fill the void left in our hearts by the loss of those dear to us. May the Almighty cheer up the drooping hearts of the members of your family, give you patience under your mental sufferings, and a happy issue out of all your afflictions. I thank you infinitely for the books you had the kindness to send me. The one with the title, ‘Christ’s Return,’ containing the sermons, pleased me in such a measure that I began to translate it into Greek, and hope, with God’s blessing sought upon it, to be able to publish it next summer, if I live. I hope you are all in good health, and continue your benevolent school-work uninterrupted. Three days ago we moved from the country to Pera, where we shall spend the winter.

“Yours ever affectionately,

“PAULINE BORRETZ.”

For a time it was somewhat uncertain as to what Miss Baldwin’s future would be. She had accepted the trust imposed upon her by her departed sister, and the children were temporarily in the care of different relatives, until she could decide upon the best plan of action. She was now in a strait betwixt two courses of conduct. Affection and duty to her departed sister, demanded her return home to assume the care of the three orphans ;

various advisers, relatives, and friends proposed the adoption of some middle course, which should secure her continuance in the mission field, while her own inclination strongly urged her also to remain. While dealing with these matters, the venerable grandmother was also called away to her rest and her reward. Longfellow sings, but too truly—

“I have marked it well, it must be true,
 Death never takes one alone, but two.
 Whenever He enters in at a door,
 Be it roof of gold, or roof of thatch,
 He leaves it always on the latch,
 And comes again ere the year is o'er.”

Death *had* “come again ere the year was o’er,” and Mrs. Hite obeyed the summons, which, however, to her, was neither terrible nor unlooked for. In Miss Baldwin’s diary of this date, we read the following:—

OBITUARY NOTICE OF MY GRANDMOTHER.

[Copied from *The Southern Churchman*.]

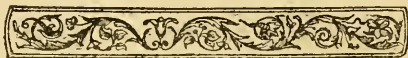
“Died at Bellegrove, near Middletown, Virginia, on the evening of December 30th, 1850, Mrs. Ann Tunstall Hite, widow of the late Major Hite, and daughter of the late Rev. Walker Maury, of this diocese, in the 69th year of her age.

“Death has been in our midst, and removed from the church a most faithful and devoted servant. No one in this section of the country was ever more universally beloved than she, whose decease is recorded above. Her wide and extended circle of relations are not the only ones who mourn her irreparable loss; the sick, the poor, the needy, and the wretched will not easily forget that active benevolence, which so constantly directed her feet to the haunts of suffering and woe. Although she was delicate in constitution, and almost a daily sufferer, yet her great self-denial and conscientious devotion to duty, promoted her health to a great degree, and spared her for many years of usefulness to the church of the living God. It is our privilege to give testimony to that which is more precious in the sight of God, and without which all other works are idle and useless. Divine grace taught her that she was a grievous sinner in the sight of God, and she was enabled to see that Christ was willing and able to save her. ‘Safe in the mercy of her God,’ her life was a constant exhibition of a soul saved by grace, and of that holiness of heart which is well-pleasing in the sight of God. We pray that this bereavement may be sanctified to the souls of many who have long listened to her godly admonitions.”

Miss Baldwin's ancestry was a godly one, and the religious activities of her soul were part of her inheritance. This aged grandmother had been the means, in God's providence, of "stirring up the gift divine" in her grandchild, and of stimulating her, both by example and precept, to works of faith and love. It was not surprising, therefore, that Miss Baldwin's correspondence with her grandmother was of a most unreserved nature. A short extract from one of the last letters she wrote to Mrs. Hite, when just about to return to Greece, will prove this:—

"How sacred this spot seems to me! I feel a holy and sanctifying influence while attending the services here, most precious and soothing. How I should enjoy to be a student at the seminary! And yet I felt while in church that if I *were* a student, I should be unwilling to leave it. But then, no doubt, I should feel as I did before I went to Greece. We are not to enjoy heaven before the appointed time. My visit to this spot will be a valuable one to me; I only wish I could stay longer. It has awakened in me the zeal and enthusiasm I felt in years gone by. I shall return to Greece with all the experience of the past twelve years, and the same strength of body, and energy and zeal for my Master's cause, which I had when twelve years younger, and before I had learned so much of the stern and chilling realities of life, and human nature."

Very shortly after this the loving familiar intercourse was broken off. One of the twain was summoned "up higher" to her reward, and the other was left to toil on, bearing the burden and heat of the day.





CHAPTER VIII.

ESTABLISHMENT OF A BOARDING SCHOOL.

“ ’Tis not for man to trifle! Life is brief,
And sin is here.
Our age is but the falling of the leaf,
A dropping tear.
We have no time to sport away the hours:
All must be earnest in a world like ours.

“ Not many lives, but only one have we ;
One—only one!
How sacred that life ever be,
That narrow span !
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.”
BONAR.

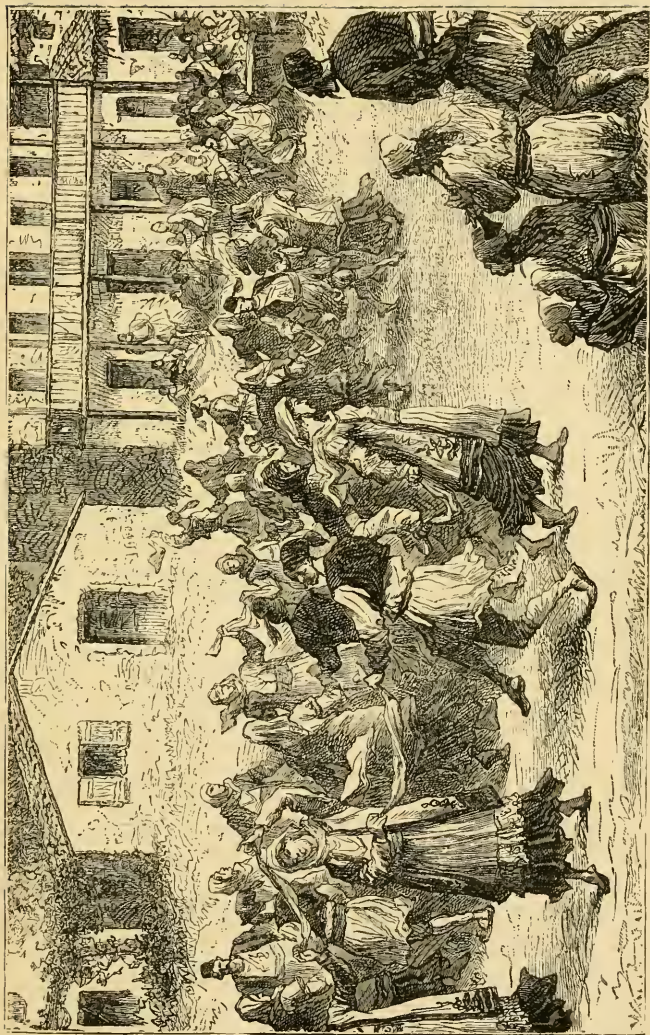


THE death of Miss Baldwin's sister, and her subsequent acceptance of the responsible position of guardian and trustee of the orphan children, did not, after all, deprive the mission of her services. She gives her own account of the matter in her journal thus :—

“ I have been taking a retrospect of the past, and I cannot help seeing many proofs that God has been with me during my labours in the work of this mission, blessing and guiding me.

I feel the more confident of this because I know how entirely I always desired and prayed that He would order what would best promote His own glory in all that concerned me, and especially in this important matter of my sister, Mrs. Hay, joining me in Greece rather than my joining her in America. When on my visit to my kindred in 1846-7, I was much urged by my

two sisters E. and A. (both of whom were married), *not* to return to Greece, but to remain with them, I told them that after the novelty and excitement of our reunion after eleven years of separation had passed away, I knew that I could not be satisfied to sit down at ease with them, but should feel that I must attend to the call, 'Rise up, ye women that are at ease,' and like my Saviour, 'be about my Master's business.' In less than a year after I returned to Greece, in the autumn of 1847, my younger sister, Mrs. Hay, was, in the providence of God, left a widow, with one child, a son; and my eldest sister, Mrs. Davison, and her husband had both been called to their eternal home, leaving a family of three children. These children my departed sister bequeathed to my care. It then became a serious question of duty with me whether or not I should resign my situation in Greece, to return home to take charge of these orphan children. I consulted Bishop Meade, my spiritual guardian, and other friends, and it was arranged that, for a time at least, I should remain in the work of the mission in Greece, to which my friends knew I was strongly attached. My sister, Mrs. Hay, had the charge of the orphan-infant of eleven months, whose life she had been the means, in God's hands, of saving, by the unremitting care she bestowed on it for many months after the death of its mother. The other two children, a girl of twelve, and a boy of six years, were provided for by other relatives. Thus I continued my duties here for two years more, when my sister, Mrs. Hay, who had charge of the orphan-infant, together with her own son, urged me to return home and join her in making provision for the education of these children. I was then again under the necessity of consulting Bishop Meade and other relatives at home as to the step I should take. Bishop Meade, in his reply, objected to my leaving the mission, and expressed a hope that some plan might be adopted which would render such a step unnecessary. A very dear aunt of ours, Mrs. Portia Baldwin, suggested that my sister and the two children depending on her,



A VILLAGE DANCE IN GREECE.

might perhaps join me in Greece, instead of my returning to America. This led me to consider prayerfully whether I might not create a sphere of labour here for my sister, in which we might be associated, and then I should be able to accomplish the *double object* of retaining my position here as a missionary, and fulfilling my duty to those of my 'own household.' The copy of my letter to my dear aunt Portia, shews that I acted on her advice; my letter to the secretary of our Society, Rev. P. P. Irving, shews what plan I was led to form, after much consideration and prayer; and the extract from my second letter to my sister shews the consummation of my plan. All obstacles to its execution having been so strikingly removed, as to leave no doubt in my mind that God had ordered all things in this matter for us, the work was accordingly begun, and my second letter to the secretary of our Society shews that the boarding school was then in operation.

"In November, 1852, my dear sister, Mrs. Ann M. Hay, together with her little son of seven years, and our dear little niece Edmonia, of four years, arrived in Athens, and were most kindly and warmly received by Mr. and Mrs. Hill into their family. On the 12th January, 1853, we all as one family removed into the house I had rented, taking with us under the same roof, all the mission schools. The boarding school was then commenced; the educational department being under the direction of Mr. and Mrs. Hill, and the domestic department under the charge of my sister, assisted by myself. As a matter of course we had many difficulties to contend with in the establishment of such a work, but it was finally settled on a sound basis."

Her letters of this time bear evidence of her anxiety to take the right step, and one that should prove beneficial to her loved ones, and serve the missionary cause.

"MY VERY DEAR SISTER,—It is now just a month since I received your affectionate letter, but you will not suppose I have been negligent of its contents; far from it, my dear sister! It has required some time for

me to give due consideration to the important subjects it contained, and to write the letters I now send, and at the same time to attend to my daily duties. The letter to our good Bishop Meade, which I enlose for you to read and act upon, contains so full an answer to all you say on the subject of my coming home, that there is but little for me to add in my letter to you. I feel truly thankful, dearest sister, that all your afflictions are so greatly sanctified to you; and if it is the will of our Heavenly Father, that we should walk together through the remainder of our pilgrimage, I trust we shall be enabled greatly to strengthen each other's hands and hearts. If the contents of my letter to Bishop Meade meet your approbation, I would recommend you if possible to see him, and talk with him about it. I feel now, my dear sister, that I ought to think seriously of preparing to share with you the cares and toils of your life, seeing your willingness to aid me in providing for our dear sister's orphaned little ones. But, at the same time, it is important that we should secure some position, which would ensure us the means of living without encroaching on the principal of our funds, *before* I resign my position here; otherwise my resignation would prove to us and to the children a loss instead of gain. So, my dear sister, we must be wise and cautious, and count well the cost of what we propose to do before we take any important step. I wish you to get the *Episcopal Recorder* of March 8th, and read the appeal of Dr. Morris, which appeal I have spoken of in my letter to Bishop Meade."

Miss Baldwin's letter to Bishop Meade referred to above, runs thus:—

"May 18th, 1851.

"I lately received a letter from my dear sister, Mrs. Ann M. Hay, in which she mentioned having seen you, and that you had asked her why I had not written to you. I knew that you sometimes heard particularly of me through my beloved and now sainted grandmother, to whom I wrote frequently, otherwise I should doubt-

less have felt it incumbent on me to revive from time to time by letter, the interest which I am sure you feel in me as your spiritual child, and a sheep of your flock, feeding, though not to my heart's fulness, in a far country, upon the peaceable fruits of righteousness, produced by the mercies as well as by the chastisements of the Lord. To you I need not enumerate the many times I have had occasion to mourn over the departure of those near and dear to me, especially since I last bade adieu to my native land. I am personally most affected by the loss of my dear sister Eleanor, and my most beloved grandmother. My sister, you know, bequeathed to me her three orphan children (for she was a widow when she died), with an earnest dying request that I would be a mother to them. And who can supply to us the loss of our dearest grandmother, our example in all holiness of life, our guide and ready counsellor in every time of need? In her, God was pleased so far to fulfil unto us His precious promises, 'In Thee the fatherless findeth mercy;' 'He doth execute judgment for the fatherless and widow.' Having enjoyed the privilege of labouring for more than fifteen years past as a servant of the Church in this distant part of the Lord's vineyard, I feel that I ought not to take the important step of retiring from this field without first consulting you on this subject. When, two years since, it pleased God to take my dear sister Eleanor to Himself, I was then, as you know, counselled by my beloved grandmother and the friends who kindly proposed to aid in taking at least a temporary charge of the children, to remain in Greece until some more pressing need of my *personal* aid in behalf of the wants of these orphan children should call me home. I have now, however, a letter before me in which my sister, Mrs. Ann Hay, represents that period as having arrived. She places before me the difficulties under which she labours in providing for her own child and the youngest of our sister's children. My sister urges also the importance of my having under my own care our niece Cornelia, who is now fourteen years of

age—a period of life when it is most important that a proper direction should be given to her education in every respect, and especially in a religious point of view. For a long time Mrs. Hay has been unwilling to cause me to retire from my post of usefulness here, but she finds that she is constrained to urge me now to join her. The word, ‘If any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel,’ comes home to me under the existing circumstances of my family with great force, and makes me feel that the appeal my sister has made to me to come to her aid is, consistently with Christian duty, *irresistible*. She does not *insist* upon my coming home, but simply states circumstances, and appeals to my judgment, as to what I ought to do. Our little nephew, Willie, who is at present with one of my brothers, will soon be old enough to go to a public school, and he requires affectionate supervision. It is now just a month since I received the letter I alluded to from my sister, and during that time I have diligently and earnestly sought, by prayer and serious consideration of the subject, to find out my duty. I consider my position towards my family, as well as towards this mission—in which I have been so happily engaged for fifteen years—and I seek to gain the counsel of my dear friends, Mr. and Mrs. Hill, as to what I should do in the matter. They say that they cannot but acknowledge that the view I take of my position is correct, and therefore they would not cast any obstacle in the way of my doing what my own judgment, *supported by your approbation*, might decide to be my duty. In regard to the circumstances of this mission, I feel that it is possible for Mr. and Mrs. Hill to make their arrangements for the future so as to meet the loss of my aid in the work. Still, Mrs. Hill’s health has been for some time so broken that we have all felt there existed a positive necessity for our operations being more condensed, by having the schools and our dwelling under the same roof. I think, in case of my withdrawing from the mission, the numbers

of the girls must be reduced to just as many as Mrs. Hill could with ease attend to, with such aid as she is now able to obtain from native teachers. The influence of the mission could then be turned chiefly into other channels—such as translating useful books, and giving aid and encouragement in the maintenance of native schools throughout the country. Of these schools there are now a good number; and Mr. Hill is often applied to by the teachers and others for books of any kind useful in schools, and especially for copies of the Scriptures. Our mission stands here like ‘a city set upon a hill that cannot be hid’—a beacon of holy light that shines in the remotest parts of Greece: yea, it is the very salt of the country. Almost daily, circumstances occur which show that seeds sown by this mission in former years, have taken root and are now bearing fruit. The position which Mr. Hill holds here as chaplain of the English Church is also most important, and of extensive influence; so that altogether the mission is of great value. I feel quite persuaded that, in the event of my leaving here, a select model school of about fifty or sixty girls, and a small infant school, would form together as much as Mrs. Hill could maintain without foreign assistance. I think I have now fully presented to you, my dear father in Christ, the circumstances of my position, and I ask the favour of your kind consideration of them; also of your *advice* as to the course I should pursue. You will easily understand that, having many years ago devoted myself to the work of the Lord under the immediate auspices of the Church, and having been so long engaged in the noble work of missions—a work which has such a bearing upon the interests of our fellow-men—I should feel it a *trial* to be obliged to resign my connexion with the Church and enter upon a sphere of secular labour. I much desire to continue in the *immediate* service of the Church; but if it be your opinion that I should return home, how would it do to make application to Dr. Morris, who has made an ‘appeal’ in the *Episcopal Recorder* to the Church to

establish a hospital for the sick in Philadelphia? I was much struck with the beauty of his appeal, and felt, as I read it, that if I resigned my situation here, *that* would be a work in which I should like to engage, because it would be a sphere where, by faithful performance of duty, I might be able to glorify God."

The Rev. Dr. Hill accompanied this letter with one in which he spoke most warmly of Miss Baldwin, and of her services in the mission. He asked whether some plan could not be adopted by which those services could be retained. Said he, "Her loss will be most deeply felt by us; we know it will be *impossible* to supply her place. Miss Baldwin has long accustomed herself to bring every wish and every desire into subjection to Christ. She has accustomed herself also to seek for direction in that path of duty which Providence seems to point out to her as the proper one. The claims of the orphan must ever have due weight with those who profess 'pure and undefiled religion;' to these interests we are willing to submit, yet most happy should we be were the leadings of Divine Providence to point to our sister's remaining with us."

Miss Baldwin also placed the matter fairly before the Missionary Committee. Willing to spend and be spent for her Master's cause, she was reluctant to leave this special field of labour until it had been finally decided that her services could not be utilised for missions, with the simultaneous rendering of help to the orphans left in her charge. In a calm business-like way she thus discusses the need which had arisen for her help at home and her new plans for the mission, laying the whole before the Secretary:—

"*June 17th.*—It may not be altogether unknown to you that by the death of a much-beloved sister, who had only a short time previously become a widow, I was left in charge of her orphan family of three children, all under twelve years of age. I entered into a correspondence with my friends as to the propriety of my returning to America and entering upon what they might

think my paramount duties. I found, however, that other relatives had come forward, and had kindly offered to make some temporary provision for the children. A younger sister of mine (who has herself recently become a widow) took the immediate charge of the youngest, who was an infant; and some friends who had been consulted, and who felt a deep interest in the prosperity of our mission here, did not think it necessary, as yet, for me to leave Greece, where my presence was thought by Mrs. Hill to be absolutely necessary to sustain her in her labours in the mission here. It is now more than two years since this subject came before me, and last year I received from my surviving sister a pressing request that I would return to America, as she felt herself unable, without my aid, to sustain all the duties which devolved on her in connection with the guardianship of the children. Bishop Meade still thinks that I might do more for these orphan children by remaining here, than by returning home. Consequently, after much serious thought, earnest prayer, and consultation with experienced friends, I have been led to adopt a plan which, I think, will secure my services to the mission here, and at the same time enable me to discharge the trust imposed on me by my departed sister. Having a full knowledge of things here, it has been a cause of regret to us all that the *domestic training* of young females, which formerly occupied so important a part of our mission work, should have been given up. It is my desire to supply this deficiency by opening a select boarding school in Athens for girls of the higher classes, the domestic department to be sustained by my sister and myself. The young persons boarding with us will be educated at the mission school, receiving all the mental, moral, and religious advantages, which can be reaped from such an association—advantages which have for the last ten years been confined only to the lower and middling classes. It is now just that period since the instruction of the higher classes was given up, and notwithstanding the most urgent solicitations have been

made on the part of the most influential Greeks that we should *resume* that important part of our work, Mr. and Mrs. Hill would not consent to do so—principally for the reason that their motives and operations had been very much misunderstood in this matter in America. My sister will come out at our own private expense, and she will bring with her her own child, as well as the youngest of my wards. I shall take from my private fortune what may be required for the commencement of my plan, and shall feel, in doing so, that it is devoted to the service of God; for it will be the means of bringing a number of young persons of the higher classes under the same salutary influence which was blessed to so many in former years, and which is at present exerted nowhere in Greece upon that class of females who ought to be examples of virtue and godliness to those beneath them in rank and wealth. You will no doubt remember that in a conversation which I had with you in the mission rooms, where I had the pleasure of seeing you for the first time, you expressed yourself as being inclined to think that it would be better if our operations were confined to a more limited number. At that time the lack of all kinds of female schools in Athens and other parts of Greece, compelled us to receive into our schools as many children as we possibly could, believing that if we could *only* teach them to read and understand the Scriptures, we ought not, under the existing state of things, to refuse any this privilege.

“Since then a great change has taken place. Schools for mental instruction have multiplied; and what is now needed is a *model school*, which shall combine proper religious and mental instruction with domestic training. This is what we propose to do, and everything seems to favour our design, so that we cannot but believe that God is with us to bless and prosper the work of our hands. At our little examination, which took place on the 10th inst., I heard a lady say to one of our number, ‘I assure you, my dear madam, we look upon you as a benefactress of Greece, for you were the founder of

female education in our country. We have now many schools, but we are indebted to you for them; for where is one to be found the teachers of which have not in some way come under your instruction? It is the example of your well-conducted school that has given an impetus to other schools. We hope that your schools will long be maintained as models for our other schools.'

"I have lately heard similar remarks from several ladies who are by no means satisfied with the Institution for Female Education now conducted entirely by Greeks, to which they are compelled to send their daughters because no better exists.

"The house I wish to take is exactly opposite to the one we now live in, and is the same in which we formerly had our boarding school. It belongs to our valued friends Mr. and Mrs. Bracebridge, with whom we are now in correspondence about it; and until the matter of the house is settled I cannot say that all is ready for my sister to come.

"In the proposed plan I have included dear Cornelia, my sister's eldest child, as, in the first place, it would be a great pleasure to have her here, and then I thought her education could be carried on here even better than in America—that is, in regard to languages. In addition to this, she could soon be able to aid us in our work in teaching the juniors music and English. But my sister tells me in her letter that Cornelia is opposed to coming to Greece. She is much too old for me to think of *forcing* her to come here, but if she were willing I should not at all fear to bring her here."

"*June 17th.*—I have arranged, my dear sister, definitely as to how we shall be situated. You need not fear but that you will be able to qualify for all that you will find to do. The first qualification necessary is a *willing mind* to do *whatever* your hand finds to do, and that I am sure you have. I cannot enter minutely into all the arrangements I have made, so you must confide in me and believe that in all I have done I have considered your

comfort and happiness. I wish you to leave America on the first of September, or October."

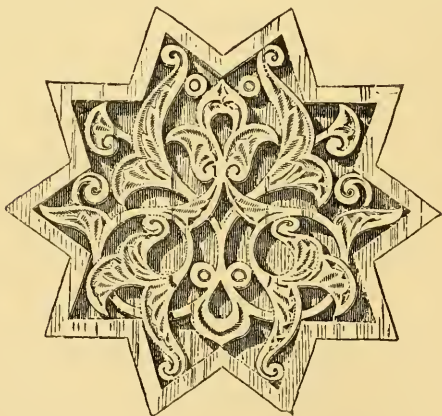
According to these arrangements, Mrs. Hay with two little children—one her own, and the other, the infant child of the dead sister—joined Miss Baldwin in Athens and entered upon the domestic work of the new boarding school. This enterprise was commenced and sustained by Miss Baldwin's contributions, until it arrived at the stage at which it might be called successful. In her next communication to the Secretary of the Missionary Committee, she reports the accomplishment of her scheme:—

"Athens, February 17th, 1853.

"I sent you a short note informing you of my sister's safe arrival in Greece after a most prosperous voyage in every respect. I trust that the same kind Providence which brought my dear sister and our two little orphan children safely over the mighty deep, will continue to protect and prosper us in the work we have undertaken. In reply to your kind remarks concerning the judiciousness of such an undertaking, I can only say that I have not done it without first counting the cost. Risks undoubtedly attend it; but is it possible for any one with limited capital to enter upon any important enterprise without risks? Men of the world, whose sole object is to accumulate money, think nothing of risks, acting upon the principle of 'nothing venture, nothing gain.' Why then should not a Christian risk where the object is to do good, and to continue to occupy an extensive field of usefulness in imparting both spiritual and intellectual knowledge to the ignorant? Every point of view in which you placed our new enterprise was seriously considered by me, but it would require too long a letter to express to you all my views on these different subjects. Mr. Bracebridge kindly rented me a nice house at a considerable reduction, and we removed into this house on the 12th of January. Mrs. Hill will now be relieved from the care and labour of household duties, and will devote herself exclusively to the work of the schools.

Mrs. Hay has now six boarders, which we think a good beginning. I feel sure that if you were to visit Athens, you would be so fully convinced of the positive good done by our Mission, that you could not but give to our new arrangements your blessing, and say *God speed.*"

In this way, a work was commenced which proved a very important auxiliary to the existing schools of the Mission. It was carried on most conscientiously and successfully as far as spiritual results went, and Mrs. Hay remained as a co-worker, until the death of the little motherless orphan in May, 1856, when she returned with her son to America. The next chapter contains some interesting details respecting the pupils brought under instruction there.

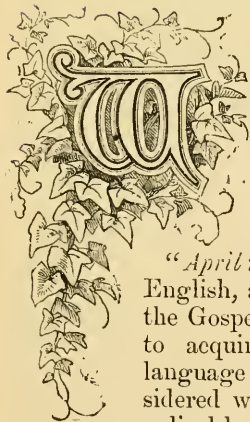




CHAPTER IX.

THE WORK GROWS.

“Be brave, my sister !
He whom thou servest, slights
Not even his weakest one ;
No deed, though poor, shall be forgot,
However feebly done.
The prayers, the wish, the thought,
The faintly spoken word,
The plan that seemed to come to nought,
Each has its own reward.”



WE find that the few succeeding years were busy years, full of works of faith and love. By means of various extracts from Miss Baldwin's letters home, and entries in her diary, we learn the kind of work carried on.

“April 28th.—All our boarders are learning English, and most of them are able to read the Gospels in English very well. For them to acquire a knowledge of the English language is no small thing, when it is considered what a broad stream of pure evangelical knowledge it opens up to them. On Sundays, most of the day is passed by the boarders in reading, or studying, or reciting things of a religious character, such as their regular Scripture lessons with Mrs. Hill, singing, or committing to memory English hymns, and in reading little English books and tracts of

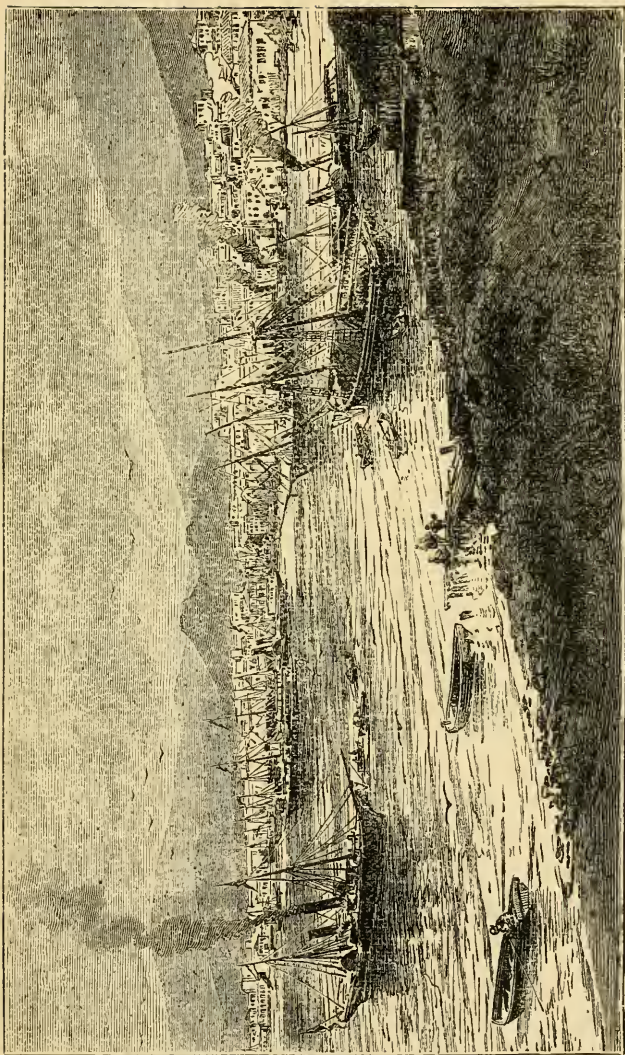
which they give an account when they assemble with us in the family circle on Sabbath evenings. Then they recite the hymns they have learned during the day ; the remainder of the evening is passed in singing English hymns, and the whole is closed by family prayer, conducted by Mr. Hill, entirely in English. No church pictures of any kind are ever allowed to remain in the possession of any boarder in our school. Some have brought such pictures with them, but have always returned them to their friends ; and the old rigid system of fasting is rapidly passing away. I have observed a striking change in this respect in the past two years. Thus we see the influence which increased religious enlightenment has already had, in lessening in the minds of the people, the importance formerly attached by *all*, to those things which we desire to see pass away. I will now mention two or three incidents which I think will cause you pleasure to know. A most respectable physician residing at the Piræus, when he placed his daughter under our care last year, said to us, ‘My chief design in placing my daughter with you is that she may receive that moral and religious training which I cannot procure for her elsewhere ; and though I am her father I must say to you, *because* I love my child and desire that her faults may be corrected, that she is much given to falsehood and hypocrisy. I entreat you to give special attention to the correction of these great faults in her character. Her bodily condition is not strong, and therefore I do not wish you to press her with literary studies, for these I esteem as secondary. Only, I particularly desire that she should learn the English language *thoroughly*, because through it she can afterwards obtain extensive knowledge, especially of a moral and religious character. In short, I wish you to fit her to be a *good* and useful member of society.’ He has several times since repeated to us his anxiety for the correct formation of her moral and religious character. This girl is a niece of an ecclesiastical dignitary of the Greek Church.

“Again, a respectable merchant of Athens whose daughter has been with us for some time, called one day especially to tell us an incident which he thought would encourage us. It seemed that his daughter had been spending the day at home and desired to remain for the night. Her father said to her, ‘I will send and ask permission for you to remain at home to-night because you are not well.’ ‘Oh!’ she instantly replied, ‘Don’t do that, father, because it is not true that I am not well.’ Her father inwardly pleased, replied, ‘Very well, daughter, I will not send that message if you do not wish it.’ So he called her brother and said to him, ‘Go to the Institution, and ask permission for your sister to remain with us to-night, and say that I will call to-morrow to see the ladies, and tell them something that will please them.’ But his daughter begged him not to inform ‘the ladies,’ because of her fear that we should think him untruthful. On relating this circumstance to me, the father said, ‘I was pleased for two reasons: first, because my daughter had learned in your school to feel what truth is, and that the first impulse of her heart was to oppose falsehood; secondly, because she felt a delicate concern for her father’s reputation. This is what I call true education,—*the education of the heart*; and that my daughter might have such education is the reason I keep her in your school.’ He added, ‘I have lately been on a tour through France, and I purposely visited several educational establishments, but I saw *nowhere* such education given as is bestowed on the pupils of your Institution. There, education seemed to be all *external*, for society; in your school it is the training of the heart, to make them good women.’ I have often conversed with this gentleman as to the importance we attach to making our pupils familiar with the Scriptures as their guide through life, and as a test of all their actions. He is not what may be called a religious man, but he replies, ‘You are right; I wish you to make my daughter understand and view these subjects as you do.’

“Last summer, when two other girls of the most respectable families of Athens had been with us three months, I happened to call upon their mother. She said to me in the course of conversation, ‘I am quite astonished to see such a change in my daughters after so short a residence in your family. Before they went to your house to live, they used to take pleasure in going on Sundays to different places of amusement, but now they cannot possibly be persuaded to go. They say they much prefer to spend the Sunday quietly in reading God’s Word.’ I might fill sheets with similar incidents, which, though small, indicate the influence of our school upon social and spiritual life here.”

“*February 10th, 1854.*—At the end of the first year just closed, I find that the means derived from the boarding school come far short of what is required to meet its expenses, for which deficiency I alone stand responsible. Nevertheless, such is my conviction that my field of usefulness in the cause of Christ is so much greater through starting it, that I am prepared to struggle on through difficulties here as long as I possibly can, hoping and trusting that God will provide me aid. I will not voluntarily draw back my hand from the plough, until God by his providence indicates such a course to be my path of duty.

“Now, my dear sister, I must give you some account of a dear Christian lady and sufferer for Christ, the Princess Lubomirska; and although it does not immediately concern my boarding school, yet the story is so touching that I cannot forbear giving it to you. The knowledge of the exalted Christian character of this lady has done my own soul much good, and quickened my desires after usefulness. The first knowledge we had of her being in Athens came to us in this way. Mr. Hill was walking out one day about a month ago, when he saw a litter being carried into the principal hotel by two stout men, looking ‘*very foreign.*’ His curiosity led him to follow the litter; when it was set



THE PIRÆUS.

down in the hall of the hotel, he saw reclining on it a most interesting and pretty lady, looking ill, and apparently not more than thirty years of age. Her dress and air indicated, he thought, rank and wealth. Mr. Hill only learned that she was a Polish Princess who had just arrived; and on his return home, told us how much her interesting appearance had touched him. This was on a Friday; we heard nothing more of the Princess until Sunday, when Mrs. Hill received a letter from Lady Canning, the wife of the British Ambassador at Constantinople, recommending this young Princess as a friend of hers, to their kind attentions. The letter also gave a brief sketch of the lady's history. It told us that this Princess Lubomirska was born of a noble family, and was married at seventeen, to her cousin Prince Lubomirska, she bringing him an immense fortune. The Prince proved to be in every respect an *infamous* character; he squandered their united fortunes, and treated his charming wife so badly, that she became a cripple, unable to rise from her bed. After this he wished her to consent to a divorce, and finding that she refused such a proposition upon religious grounds, he abandoned her, saying that he was tired of a sick wife. After lying prostrate on her couch for *ten long years*, this truly noble Princess resolved to leave her family (who, we have since learned from her physician, treated her shamefully), to try the effect of a warm climate. She was carried eight hundred miles on a litter overland to Constantinople, where she remained fourteen months, during which time Lady Canning made the acquaintance of the Princess, whom to know was to love, although in the mysterious permissions of Providence, the contrary was the case in her family.

"On the afternoon of the Sabbath on which Mrs. Hill received Lady Canning's letter, Mr. Hill, Mrs. Hill, and myself called on the Princess, and were charmed with her appearance and conversation. We were also much pleased with her excellent physician, who takes care of her as if she were his own beloved child. We

learned that they were going the next day to the Piræus, where the physician had taken rooms near the sea. They intended to wait there for a favourable opportunity to proceed to Spain to visit an uncle of the Princess, who is the Prussian Ambassador at Madrid. I do not know that I shall be able to give you an adequate idea of the sufferings and piety of this noble lady. Not being in any haste, and preferring to go down to Malta in an English vessel, the Princess is still at the Piræus. We have all visited her frequently, deeming it our duty to go down regularly, twice weekly, to minister to her spiritual and bodily wants, and she always welcomes us as ministering angels. As the Piræus is distant five miles from Athens—being the port of the city—you may imagine how greatly we were drawn towards her to visit her so often. Mr. and Mrs. Hill's kindness to the Princess, has completely won the hearts of herself and her physician, so much so, that the latter made a full disclosure to Mr. Hill of the present situation of the Princess, and consulted him about her affairs. He also gave us a sketch of her life from her childhood, a life indeed full of suffering. The trial that it has pleased God to make of the faith of this Princess, is nearly if not quite equal to that of Job. Since the physician's communication to Mr. Hill, the Princess speaks freely to us of the treatment she has experienced. Only imagine! she and a brother were the only children of their mother, who always treated her with indifference and even with dislike, bestowing all her affection and caresses on the brother. She was educated by an English governess, who sometimes treated her harshly, although generally kind. At the age of seventeen her mother pressed her to marry her cousin, whom, although she liked as a cousin, she did not wish to marry, yet yielded from a desire to please and win the affection of her mother. I have already told you what sort of a husband her cousin proved to be. During the ten years she lay on her couch suffering from spinal disease, other diseases of various kinds made their appearance from

time to time, among them abscesses and cancer in the breast, which although once extracted is now growing again. The physician says there is scarcely any incurable disease which is not found in her body. Her weakness is such that the joints of her backbone are always slipping out of place. Her feet are always supported by a pillow, or her little pet spaniel, which she has named '*Sorrow*.' During the ten years she lay on her couch suffering from this complication of diseases she was kept in the house of her husband's mother as a prisoner in her own room, no one of the family visiting her more than once a day, and admission denied to strangers. No physicians of eminence were employed to attend her, though her sufferings were such as to render it a miracle that her naturally delicate frame could live through them. Though born of a Roman Catholic family and educated in that faith, she seems to have been inspired with a natural antipathy to many practices of that Church. She says she never would confess to the priest who visited her, and she prevailed on him to give her a copy of the Bible, which she found a never-failing source of comfort to her soul. It is delightful to see her, as we do, poring over the Scriptures and devouring them with an eager delight. She asked Mr. Hill to give her an English Bible, which he did. She reads and speaks English like a native, which is a great blessing for her. She almost worships Mr. Hill as a minister of the Gospel, able to feed her soul with spiritual food. He spends hours talking to her of spiritual things, always comes away refreshed himself, and refreshes our souls by telling us what he has seen and heard from this dear lady. We all feel that it is good for us to be with her and witness her love to God and perfect submission to His will. Her firm belief is that it is in merey to her soul that God has thus afflicted her; indeed, she no longer accounts anything that happens to her as an affliction, but a blessing, though each dispensation may be what the ungodly calls a curse. The physician tells us that even since she has been here, every

post brings something that might be felt grievous, did she feel otherwise than submissive, but she smiles at everything and says, 'It is the Lord's doing; He doeth all things well!' Were I to enter into all particulars concerning this child of God, I should fill many sheets, so I must sum up all by saying that I have never before witnessed such an example of faith, and such Christian triumph over bodily and mental suffering: and I bless God that He has permitted me to witness it, and profit by it.

"When I think of this Christian Princess, really so happy and cheerful, though now reduced to actual poverty (for she has scarcely enough left to defray her travelling expenses), an outcast from all her relations, some of whom are uniting at this very time with her husband to injure her, I cannot but say, Who would not strive for the support which upholds her under such extraordinary circumstances? The physician who attends her having heard that she had resolved with extraordinary courage to leave her family with only her maid and the two litter-bearers, determined, solely from the sympathy he felt for her, to offer her his services. She at first opposed his offer, but he overruled her objections. Since he has been attending her she has been the means in God's hands of his conversion, so that they now search the Scriptures daily together. She manifests a deep anxiety for the conversion of all the irreligious persons she may happen to have any association with. She is now diligent in her efforts to lead the captain of a Russian vessel lying in the Piræus harbour, to Christ. He has lately had the affliction to lose his wife, and seems inconsolable; but our new acquaintance strives to point him for support to the Word of God. At first he would not listen to a word the Princess had to say on the subject of religion, but now he goes often to read the Scriptures to her. One of the most remarkable providences of God towards the Princess is, I think, that He raised this physician to travel with her and to take the care of her; for the maid she brought with her from

Russia, robbed her while in Constantinople of many valuable jewels, and in other ways behaved so badly that they were obliged to send her away. Another maid whom Lady Canning sent for to Malta, proved nearly as bad ; so that the Princess, on her arrival here, had to



GRECIAN SHEPHERD.

send this maid back to Malta. She is waited on now by the Greek women of the house where they board, until a suitable maid can be found. Mrs. Hill often has delicacies made for this dear lady, for she can take nothing but liquids : she cannot digest any solid food. She looks upon it as such a blessing that she is now able to enjoy Nature, and that society from which she was so long and

cruelly shut out. She says that God inspired her with the resolution to go forth from her prison to enjoy the air and light which He created for all men. How light are all the afflictions, my dear sister, which we have been so far called upon to suffer, compared with those of this lady! Many other things I could tell you, but they would make my letter too long. You will, I am sure, be much interested in the short and faint account I have given you of this exalted Christian character, who truly glorifies God in the midst of the furnace of affliction. Let us strive to follow her holy example; and above all, my dear sister, let us pray much for each other that we may be ready to do and to suffer as we ought all the will of God."

Then followed some years of up-hill, but mainly encouraging, labour in the boarding school. Changes were, however, looming in the distance. Miss Baldwin thus narrates them in her journal and correspondence of that date:—

"*January 18th, 1857.*—I do not know, dear friend, if you have heard of the changes which have taken place in our midst since you and your husband visited us in Athens. About Christmas, 1855, the measles appeared in our family, and amongst those who had them was my darling little niece Louisa, and my nephew Baldwin, whom you doubtless remember. All who had this disease recovered eventually, except my precious little niece, who continued to shew symptoms of weakness for months after the disease was removed. In the following spring—in April, 1856—she was attacked with brain fever, and after five days of intense suffering, fled to her heavenly rest. This was a heavy affliction to my dear sister and myself, but we felt, 'Tis the hand of the Lord! Let Him do what seemeth him good.' When the summer heats came on, my dear nephew grew weak and delicate, which alarmed us: we consulted two physicians separately and unknown to each other, and they both advised change of air. The state of the country in regard to robbers rendered it at that time very dangerous for his mother to

take or send him anywhere in the vicinity of Athens; so circumstances united in deciding Mrs. Hay to return to America. My sister felt, of course, unwilling to leave me, but was reconciled to doing so by seeing that our boarding school was then so fully established that I should be able, with such aid as I could procure here, to conduct alone the domestic department, and that thus the work would go on undiminished in her absence. In July, 1856, my sister left Greece, and since then the work has continued prosperously, though under somewhat different arrangements. Mrs. Hill has continued to have, as before, the entire charge of what we call the educational department of the boarding school, in addition to the general direction of the large school for the poor—otherwise called the mission school. I have the charge of the domestic department of the boarding school, and also continue to attend to my sewing school of poor girls. We have, indeed, an interesting field of usefulness here, and although it is now over ten years since I had any relaxation from my regular routine of duty, I am content and happy to go on, trusting that the work of my hands is acceptable to God, as being the work He would have me do. If I know myself, I do desire to accomplish God's will, whatever it may be. Judging from the events which have befallen me, I must believe that my present occupation is the work God has appointed unto me. Were I deprived of this conviction, I should at once turn and seek to know what other work God would have me do. Our usual Christmas celebration for the school passed off with the usual enjoyment to the scholars. The holidays for Christmas and the New Year finish to-morrow. You will be sorry that the little girl Corinna, whom you noticed so particularly, is no more. We have, however, the blessed consolation that she is now numbered with the redeemed, and with unwearied voice is singing glory to God and the Lamb on high. Corrina's sister and four others of our former pupils have also departed this life—gone home safely, as we believe. God grant that we may all meet at His

throne in glory. These are all stars, faded into the brighter light of heaven.

“A friend writing to me lately respecting dear Louisa’s death, says, very touchingly: ‘I have often thought that I should have liked to have gone to Jesus when I was young like her; for I know it is so difficult and rare for grown men and grown women to love Jesus with that childlike simplicity which He likes, and which must be if we are to reign with Him for ever. I am sure that when you both think of what Jesus has done for your little niece, you will render Him thanks for all His mercy. He has her now safe in His keeping.’

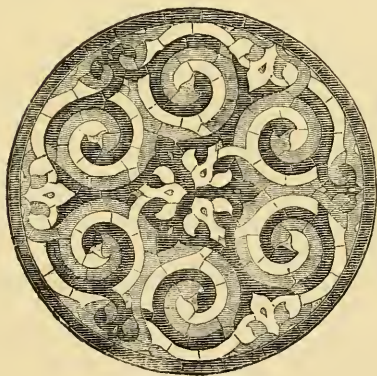
“Just when we might have considered the boarding school as being fully established, it pleased God to take to Himself our darling little niece. The loss of our darling niece—the child of my adoption—was a deep affliction to me; and I have reasoned in my own mind, *wherefore* her life had been spared when left a sickly infant by her departed mother, and preserved only for the short period of seven years; but I have always come to the same conclusion respecting her. I have seen by the train of circumstances connected with her, that God had *ordained* that her *little life* should be the *foundation-stone* of the boarding school in connection with our mission here. Had she, when a sickly infant, sunk in the grave, my sister Mrs. Hay would never have thought of asking me to return home to join her; nor should I have been led to think of a plan whereby she might join me in Greece, and aid me in establishing a boarding school. Therefore we cannot say it was for naught that this child was born and lived her short span of life. During that brief period she was the cause of many important changes in the lives of others. The extent of the good accomplished, of which she was the moving spring, must be measured by whatever good has resulted, or may result, from that school. Humanly speaking, had not little Louisa lived her brief span of life, this agency for good would have had no existence.”

From a letter written some two years later, we find how much personal sacrifice of *means* Miss Baldwin made for this school.

“*January, 1859.*—In reply to your question, my dear sister, I will just state as concisely as possible the pecuniary position in which I found myself in connection with this boarding school—indeed, my position as it respects pecuniary matters at this time. The institution has now been in existence about seven years, but I cannot say that it has ever paid its own way. You know that when you came to Greece, I took from my little private fortune the sum of 2,800 dollars to defray the necessary expenses connected with your coming out, and to make all needful purchases of furniture, &c., for the commencement of the undertaking. This sum was made use of, and you know that during your stay in Greece, when the institution was struggling under pecuniary difficulties, I appropriated to its benefit the interest accruing from my remaining little fund at home. I can truly say that the only gain I have reaped from the scheme so far (and a precious gain I esteem it), notwithstanding the labour, the care, and the anxiety it has cost me, is the gain of knowing that I have accomplished good for others. I have opened a source from whence flows a stream of blessings and of spiritual benefit to this people. Among my motives for starting this work, that of personal pecuniary profit found no place—no, not even in prospective. My love for this work was so great, that to have resigned my situation as a worker in it, at the call of duty to my own house, would have been a *very strong test of my submission to the will of God*. At its commencement I had been a labourer in the work of this mission for seventeen years, at an expense of only 250 dollars annually to the Church. In addition to this stipend, my expenses to and from America were paid, when the Committee kindly granted me the privilege of visiting my native land after an absence of eleven years. And since my return to Athens, in the autumn of 1847, I have never been absent from the

mission—not even for a day. Whether I shall ever be able to replace what I bestowed from my little fortune at the call of duty, I cannot say ; but this I do say : I leave both that matter and all the future in the hands of my loving Father, confident that

“‘ He who has helped me hitherto,
Will help me all my journey through.’”





CHAPTER X.

DAILY LIFE AND CORRESPONDENCE.

“I need not be missed, if my life has been bearing,
As its summer and autumn moved silently by,
The bloom, and the fruit, and the seed of the season,
I shall still be remembered by what I have done.

“I need not be missed, if another succeed me,
To reap down the fields which in spring I have sown;
He who ploughed, and who sowed, is not missed by the reaper—
I shall still be remembered by what I have done.”

BONAR.



Y means of Miss Baldwin's correspondence we learn much of her daily life and work. The fact that the headquarters of this mission were situated in Athens, caused her to come in contact with many distinguished visitors, who, after returning to their own homes, remembered and wrote to, with much respectful affection, the self-denying missionary toiler in the far-off home of her adoption. Passages in these letters are full of interest, and afford many glimpses of her life; while others, written to her, prove how honourable a position she won for herself in the hearts of those who could appreciate her worth and her devotion to duty.

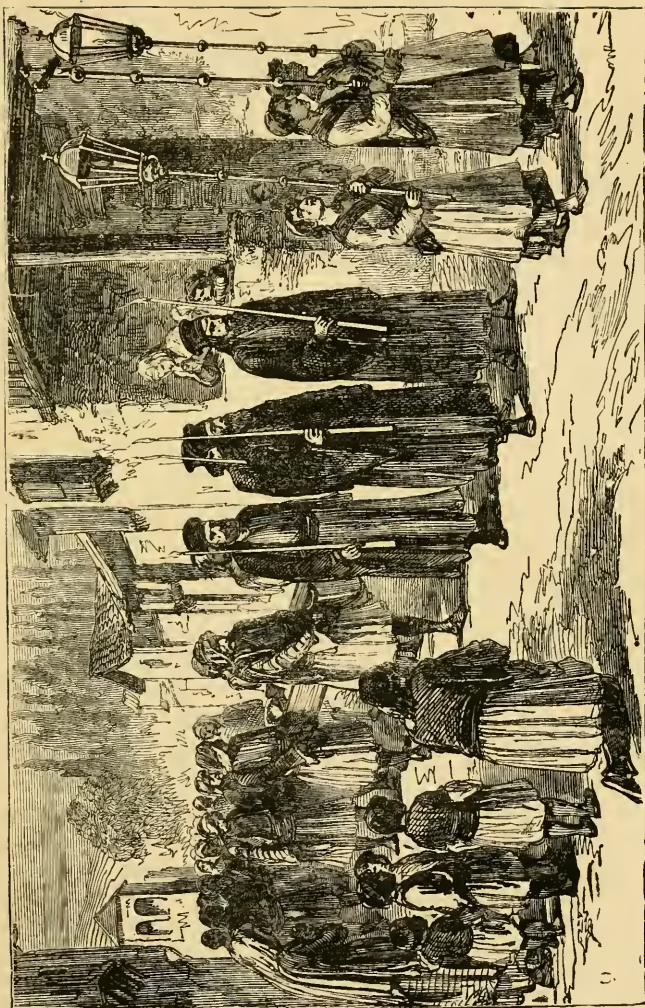
“Athens, May 17th, 1852.

“Need I assure you, dear Miss Maclean, that silence is not always a proof that one has forgotten their friends, or lost their affectionate interest in them. Often, very

often, since my return to Greece have I thought and said to friends around me that I must write to you to assure you that I still value your friendship, and still desire to retain a place in your affections. How time flies! Looking back, I cannot realise that five years have elapsed since I had the pleasure of seeing you at Atherstone. What a charming visit we had two years ago from our dear friends Mr. and Mrs. Bracebridge, and their most interesting young friend Miss Nightingale. With the latter, I hope, we have formed a friendship which will abide through time, and be consummated in eternity. The former, you know, are to us old and tried friends: is it not a privilege, dear Miss Maclean, to have such friends? Do you know Miss Florence Nightingale? If not, I hope you will some day enjoy the pleasure her acquaintance would afford you. You will be glad to know that Mr. and Mrs. Hill are enjoying very good health, and are still God's instruments in promoting religious and intellectual light amongst the Greeks. Our schools now number three hundred, and are chiefly composed of the poorer classes; but we hope, before long, to be able to renew in some degree our former efforts on behalf of education among the higher classes of females. It seems to be now highly important for this nation that efforts should be made to keep up a standard of education, combining religious with intellectual instruction. The Greeks themselves are doing something for the latter, but, I am sorry to say, almost nothing for the former. It is painful to us to observe how rapidly *infidelity* is increasing amongst the youth of Greece, who flock to Athens to fill the Gymnasium, and University. To stem this influx of infidelity we see no measure that we could adopt but that of redoubling our efforts to raise up a generation of pious females, who shall have influence, by the grace of God, to keep their husbands and brothers firm to what was pure in the faith of their fathers—to help them so to winnow that they cast not away the wheat with the chaff. The revival of light and knowledge amongst the Greeks, must be a matter of deep

interest to all intelligent minds, and especially to those who desire to behold everywhere the glory of God in the dedication of man's best powers to the service of God. The present generation of Greeks are endowed with much of the great intellect of their forefathers of classic fame, and which, if it be in its culture sanctified by a pure faith, producing the peaceable fruits of righteousness, must redound to the glory of God. Among the true friends of Greece I am sure I may number you, my dear friend, and therefore ask your prayers for the blessing of God upon any renewed efforts we may make in behalf of female education in Greece. Do you remember Elizabeth of Crete—Mrs. Hill's first Greek teacher—at the time you visited Athens? I wish you could know her now. Her mind and principles have matured, and I can truly say that she is an ornament to her nation, for her brilliant and highly cultivated intellect is wholly sanctified by a pure Gospel faith, making her zealous unto every good word and work."

This fellow-worker referred to under the title of "Elizabeth of Crete" or Candia, was a most efficient help in the work of the mission schools. From the age of twelve she was under Mrs. Hill's care, first as pupil, then as assistant. She was remarkably precocious and intelligent during her girlhood, and developed into a loving, highly-trained, consistent Christian teacher. Apt in the acquisition of languages, she made herself acquainted with the best authors in prose and verse, in the English and French, besides being familiar with the rich treasures of the classic literature of her own land. Her intellectual development had its first aliment from the Holy Scriptures, which were entirely new to her. But she studied them with avidity, and taught them to the younger children with remarkable success. From 1848 till 1854, Miss Baldwin and Elizabeth laboured together in the mission. Not only so, but during her hours of leisure, Elizabeth compiled a book of daily texts, entitled, "Heavenly Manna," and translated into Greek several of the "Peep of Day"



A GREEK FUNERAL.

series for the young pupils. She passed away to her reward within two years after Miss Baldwin.

“On Wednesday last we had the pleasure of welcoming dear Mrs. Buel to Greece and Kara again. She and Mr. Buel had the kindness to come out to Kara and spend a night and a day with us. We were much gratified to hear from her particulars of various friends and acquaintances whom she had seen during her visit to the United States. I asked her if she had seen you, and learned from her most interesting particulars concerning you, which have inspired me with an irresistible desire to express to you the interest I feel in you. From Mrs. Buel, I learned that your affections are entirely weaned from earth and earthly things, and that your greatest pleasure is now to think and talk of the world of spirits, into which you are anxiously anticipating a speedy entrance. It does not seem likely, my dear friend, that we shall meet again on earth, but I trust that we, and all dear to us, will meet again before the throne of our Redeemer, and be numbered among those whom He shall place on His right hand, and bid to enter into His glorious joy. Do, my dear friend, I entreat of you, write to me on the receipt of this, if only but a very few lines, and tell me of ‘the hope that is in you.’ I should so much like to have, as a memento of the love and interest which, I believe, we have always felt in each other, a clear statement in your own handwriting of the faith on which your hope of salvation rests. Mrs. Buel told me of the touching remark of your darling boy: ‘That he should be glad when you were an angel in heaven, but what should he do without a dear mother to take care of him?’ I must request, ere I conclude, a line or two from you, and I cannot forbear expressing the earnest hope that I shall also hear very soon that your dear husband is numbered with those who, by God’s grace, have laid the foundation of their hopes of salvation on the rock Christ Jesus. May the following lines always express the feelings of our hearts:—

'The golden palace of my God,
 Towering above the clouds I see,
Beyond the cherubs' bright abode,
 Higher than angels' thoughts can be.
How can I in those courts appear
 Without a wedding garment on?
Conduct me, thou Life-giver, there,
 Conduct me to thy glorious throne,
And clothe me with thy robes of light,
And lead me through the darksome night.' '

To a friend who in conversation objected to the necessity for a change of heart, as taught in the Bible, Miss Baldwin sent a little work treating on that subject, with the following characteristic note. Thus, hourly she was on the watch for opportunities to serve the Master:—

"I was much interested in the conversation last evening on the necessity of a change of heart, as taught in general by the ministers of the Gospel, and also in the Bible. It appeared to me from some remarks you made, that you had not as yet been able to see the necessity of any such change; and as I doubt not, it is a subject which has at times occupied your thoughts, and one far from being uninteresting to you, I have thought that I would send you a little work which I consider very valuable as throwing clear light on the subjects contained in it. I have throughout the work marked some of what appears to me to be striking passages. The chapter on Repentance, and some parts of the following chapter throw much light, I think, on the subject I have particularly alluded to. I hope you will excuse the liberty I have taken in sending to you this little book, and in expressing a hope that you will keep it until you have read it according to the directions given in the introduction to the work, and as much longer as you desire to study it. I feel sure that your kind-heartedness will lead you rightly to appreciate my motive in expressing the hope that you will study this little book *thoroughly*, as a means of better fitting you for the great end of life."

Miss Florence Nightingale had not won fame at that date, by her efforts on behalf of sick and wounded

soldiers in the midst of Crimean warfare, but she was then full as ever of benevolent schemes, and far-reaching sympathies. During a visit to Athens she had learnt to know and love Miss Baldwin, and to sympathise with her in her work. The reader will peruse with deep interest two letters coming from this lady to Miss Baldwin.

From MISS FLORENCE NIGHTINGALE.

"Pyrmont, near Hanover,

"July 23rd, 1850.

"My dear Mary,—How often I think of you, either sitting in the work-room at the school, or now before the house at Kara, you will well believe. Whenever you come into my mind I always think of the words, 'Behold the handmaid of the Lord: be it unto me according to Thy word.' I often thought of those words when I sat looking at you while I was in Athens. Now I am far from you I think of them still more. They never occur to me when I look at some good people in England, who seem to act upon their own judgment, and out of their own heads. I like to think of you at Kara now, during the hot weather. We have had no weather to call warm. We shall return home to England soon—to Matlock, Derbyshire. Do you think I may ever hope to see you there—your own dear self? I am sure you know that there is no house, either in Europe or America, where you will be more welcome. Farewell, my dear Mary, I shall always remember my happy time at Athens, and all your kindness, for my acquaintance with you was a pleasure not only for this life but for all eternity. Give my most grateful love to Mrs. and Mr. Hill: I shall write to Elizabeth myself. The journey is now only seventy-six hours from Trieste to Hamburg. Is not this wonderful, from sea to sea? No one can say now that it is difficult to get to England.

"Believe me, yours ever affectionately attached,

"FLORENCE NIGHTINGALE."

*Another Letter from MISS NIGHTINGALE.**“ Romsey, February 4th.*

“ God bless you, my dearest friend, for your kind comfort. I should have answered it directly, but that having much to do, and having been much absent from home, I have always put off the writing to you, though never the thought of you. That would always be present with me. Your old friend Athena is as pert and as well as ever. Her wardrobe is still very scanty but clean; and if she would grow a better tail, she might now be fit for presentation in any society. She has learnt all kinds of civilised habits, and always lives about the room, generally sitting on a chair by the fire. Chairs she considers a scaffolding invented expressly for owls, and sits on the middle, rather far back, just as we do, evidently believing herself to fill the whole chair with dignity and propriety.

“ We are still in all the convulsions of this Papal aggression question, in which both churches have conducted themselves discreditably to themselves and ridiculously to others. I heard our Bishop of Winchester preach a sermon the other day in which he said the Bible was going to be chained up, and that, instead of the Bible, we should have the Latin dictionary on the reading-desk, and everybody would be obliged to learn the Latin grammar. Whether he believed it, or whether it was ‘reserve in religious teaching,’ I leave to the Greeks to decide. However that may be, and whether it is the result of bishops, or of politics, the whole of England is in a flame. I used to think it a mere selfish question between old men with lawn sleeves, and old women with red stockings, but now it is a popular cry, a real prejudice of the honest British public; and many think that the present Ministry will go out upon it. I can feel little zeal about pulling down one church and putting up another. Educate the people, and they will soon know which religion is the true one. Improve the soil, and it will produce good fruit. Faith is the plant

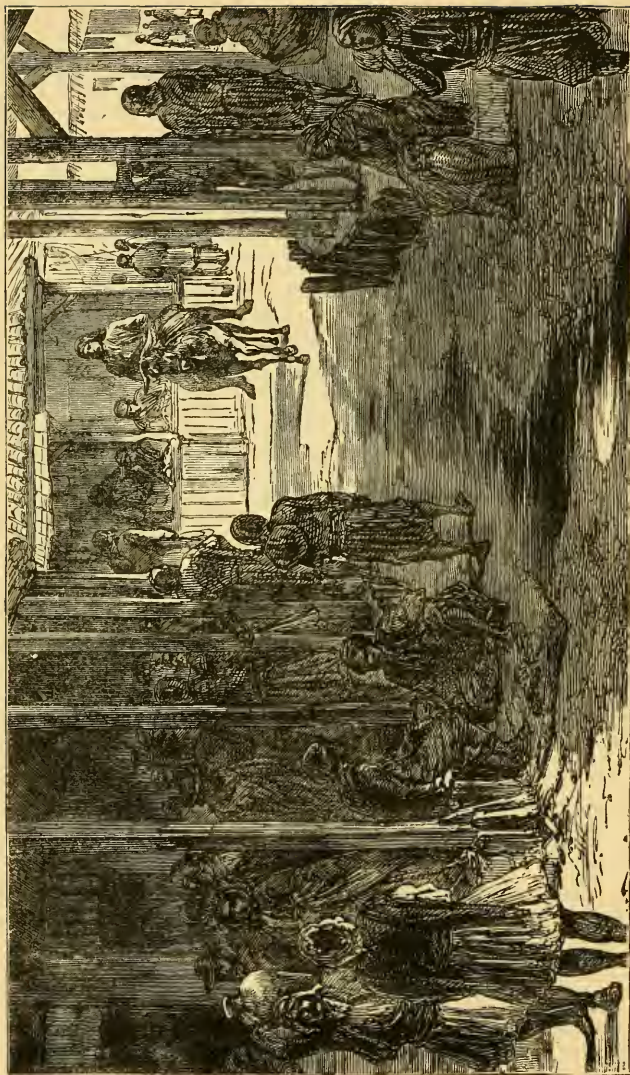
which grows up out of the soil which you have dug and manured ; but it is no use to plant it in uncultivated ground. Disgusting and extraordinary it is to me to hear all the clergy at every house in the land, and on every day in the year, discussing this weary tale of Bishops *versus* Vicars-General, and never (no one thinking it worth his while) comparing notes as to the different results of different plans of education—suggesting improvements or pointing out failures. They don't care about education—not a bit of it ; and England will remain as she now is, on the same shelf with Russia, and Turkey, in the matter of education. Parliament met yesterday, as you see by the papers, and everybody looks forward to this session with some anxiety. I saw Lord Palmerston the other day. He spoke with bitterness of the sufferings of Greece under your precious friend. German affairs are horrid. I have had despairing letters from Germans, asking whether they should emigrate to England or America. We have no room in our omnibus ; in your country, the pioneer of all civilisation, they might find a place.

“ Will you give my love to Mrs. Hill ? I am so glad to hear that she is better, and likely to get quite over her headaches. How I do long sometimes to see her again ! I meant to have written to her by this post. Will you remember me to all the teachers ? I was staying for a week last month with the schoolmistress of the only school I know in England the least like yours, for the sake of learning the method. You never saw such a place as this school. The children *enjoy* their education, and the pupil teachers are positively taught *how to teach*. They practice, under the eye of their mistress, chemistry and anatomy sufficient to teach them how to take care of their bodies, and geography so that they can draw a map themselves to a scale. Can you conceive such doings ? Instead of tormenting the children, and making them employ five or six years in reading and writing only—which they don't know at the end of this term—they become intelligent and educated. Many

private governesses are beginning to find out that it is a far more useful and promising sphere to become school-mistresses of national schools, than to remain teaching accomplishments to stupid girls; and I hope it will become more and more common to do so.

“Even the Roman Catholics in England think that Wiseman has taken a most foolish step, and that he is the *unwisest man of his age*. People are beginning to find out in England whether they are Protestants or Catholics—a thing many of them were quite ignorant about. Several lords and ladies have found out that they were Catholics. Archdeacon Manning is still doubting whether he is Roman Catholic or Greek Church. Tribes of my friends have gone over to the Romish Church—their name is *Legion*. Meanwhile, other people have found out that they were Protestants who never knew it before. Arthur Penrhyn Stanley, whom I think you know, has just brought out the life of his father, the Bishop of Norwich. I think I shall send it to Mr. Hill if I have the opportunity. But the book which I should like above all others to send him, only that it is so bulky, is Grote’s *History of Greece*. It is beautifully written—with his whole heart and soul. The chapter on Socrates is the profound study of a great intellect enthusiastically enamoured of its subject. We shall go to London in March, and return here for Easter—time enough to be out of the bustle of the great show. We think of going to Vichy, or some German watering-place, for my sister’s sake, this coming summer. But I don’t like looking forward; and, upon principle, I neither hope, nor fear, nor wish. *Trust*, I think, is a much better feeling.

“Whether Parliament will decide *in re* Pope, time only will tell. Meanwhile I ask myself, Did Christ think as the Anglican Church thinks? No; I am sure he did not. Did He think as the Roman Catholic Church thinks? No; that He did not. I am much afraid that if we had Him in our midst now we should call Him a Socialist. Give my best love to Mrs. Hill, and to Elizabeth; I owe them each a letter. How often I think of



INTERIOR OF THE AGORA AT ATHENS.

you all, I cannot tell you.—Believe me ever, my dear Mary, your loving friend,

“FLORENCE NIGHTINGALE.”

A letter from Miss Wyse, niece of the British Ambassador at Athens, will prove the esteem in which Miss Baldwin and her work were held by distinguished English visitors. After speaking of family bereavements, Miss Wyse says: “You have often been in my thoughts since I left Athens, and especially during late events. I am sincerely anxious to know how you prosper. I am sure you will write and tell me every particular, knowing the great interest I take in all my old and valued friends. My thoughts are too much in Athens, particularly at this season of many memories; and it would be better for my general usefulness, if I could keep them more at home. But after so many years of happiness it is totally beyond human effort to control the memory, and in a certain sense, indeed, it would be unwise. You can therefore believe how deeply interested I am in all that is passing around you. I subscribe to the *Times* for no other purpose than to read the Athens correspondence. Tell me, then, all you can, public and private, but especially the latter. I want so much to know how you are succeeding; if Mrs. Hay is prospering; who you have as pupils, &c., &c. I recommended your establishment last autumn to many people. I shall be in London in a fortnight, and if you can give me any further information, I may have opportunities of speaking to friends again. With all the good wishes of the season, I am, my dear Miss Baldwin, affectionately yours,

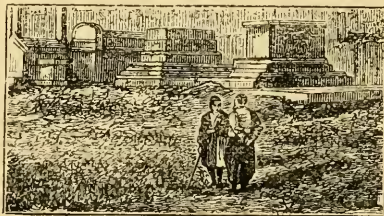
“WINIFRED M. WYSE.”

With a brief note from Mrs. Hill we close this chapter. Mrs. Hill speaks gratefully and warmly to this day, of Miss Baldwin's labours in Athens. They worked side by side in true missionary ardour, one in heart and purpose as well as in work. The elder of the two ladies is still left, although in the decline of life, labouring on till the Master shall give the call to go “up higher.”

“ My dear Mary,—It has pleased a gracious Providence to permit us to pass another Christmas together. I desire to be truly grateful for this, His great goodness to me. And now, my dear sister, let us both seek earnestly to know what the will of the Lord is, in the continuance of that work which for so many years has occupied our bodily and mental energies. It is now a year since I set myself to watch for the word of the Lord as to its abandonment, but I must confess that as yet I see nothing to induce me to think that such *is* the word of the Lord. If God be for us, we need not care who can be against us; and although we may have to contend against coldness, feebleness, and ignorance, still, He that is on our side is greater than all these opposing forces combined. I am happy in feeling more than ever confident in the final result of our labours, but I am sensible that my bodily strength is not equal to all that I desire to do. Will you, my dear Mary, help me to make up this deficiency? Let us both determine to be faithful, and, forgetting our discouragements, remember it is our God and Saviour for whom we are working—that we have a faithful Master, and that eventually we shall have our reward. Let us, then, not be weary in well-doing, for we shall surely reap if we faint not. Receive my heartfelt assurances that you have been a great comfort to me, and let the love we have so long felt for each other be as abiding as the eternity we hope to spend together.

“ Your very attached friend,

“ F. M. HILL.”

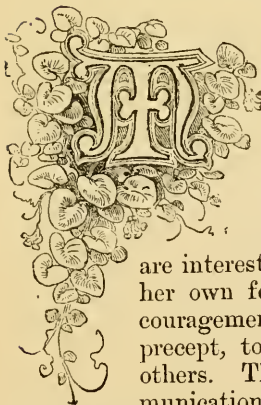




CHAPTER XI.

LIGHTS AND SHADOWS OF MISSIONARY LIFE.

“ This life of ours, these lingering years on earth,
Are briefer, swifter than they seem ;
A little while, and the great second birth
Of time shall come, the prophets’ ancient theme.
Then He, the King, the Judge, at length shall come,
And for this desert, where we sadly roam,
Shall give the kingdom for our endless home,
The land of which I dream ! ”



MISS BALDWIN was in the habit of writing home, at intervals, letters descriptive of the spiritual state of the people by whom she was surrounded, and entering fully into her own work and experiences. These letters are interesting in the extreme ; they tell of her own feelings, encouragements, and discouragements, and strive, by example and precept, to rouse the missionary spirit in others. The first of these missionary communications was addressed to the subscribers to the *Carrier Dove*, a juvenile missionary paper. It runs thus :—

“ I now address you, dear little friends, as co-workers in the vineyard of our Saviour Jesus Christ, because I think that all little children who try to do good, as you do, are really endeavouring to obey Him. We know that Christ spent His life on earth in trying to do good, and to make people good ; and to *be* good is to be happy.

I think you will be glad to know that a little paper for children is being published in Athens, and many Greek children take it. Many of the poor Cretan children in our schools buy it, for five *leptas*, or one cent per number. We teach them to follow the example of the children in America in doing good in this way to themselves and to other children. You may be surprised to hear that there are now between fourteen and fifteen hundred Cretan children and young persons in the schools in Athens, which were established by the American missionaries. I am sure you would feel happy to see how glad the children in the schools are to receive some warm comfortable clothes, which were also sent from America. Fortunately for these poor children, we have had a mild winter; but a few days ago it became very cold, and then I gave out all the warm clothes I had in store to the seventy Cretans in the little school in our own dwelling-house. In the next room we have a union Sunday school, which is well attended. Dear little children, I must apologise for the liberty I have taken in writing to you, by telling you that the happiness I have unceasingly enjoyed during the years I have been a missionary in Greece, makes me desire to encourage you in doing good. I have devoted myself, for many years now, to the work of trying to bring my fellow-creatures in this land to know Christ, and this work brings with it a blessed reward.

“Believe me truly, your friend in Christ Jesus,
“MARY. B. BALDWIN.”

The following extracts are made from a series of letters addressed to a society of theological students in a seminary in Columbia, under the care of the Southern Presbyterian Assembly. In these letters Miss Baldwin tried to encourage and develop the missionary spirit among the young aspirants to ministerial functions:—

“*June 11th*, 1868.—I have to thank you for your kind letter of 29th April, in which you, as corresponding secretary of a society of students under the care of the

Southern Presbyterian Assembly, address me. The reasons assigned by the members of your society, through you, for desiring to obtain information from me respecting the portion of our Lord's vineyard in which I have the privilege to labour, give evidence that the spirit of our common Lord and Master, Jesus Christ, is in you. Love towards God and the souls of your fellow-men animates your hearts. With such I love to commune, and I shall feel it both a pleasure and a privilege to be able, by any feeble efforts of mine, to aid you, dear Christian friends, in your pursuit after higher attainments, in devotion to our Lord Jesus Christ, and in bringing men to the knowledge of Him both around you and in distant lands. The subjects on which you seek to be informed are varied, and if ably treated might fill a book. Of such as I cannot give you any information upon I will say nothing, but direct to some better source. In this letter I can only reply to your request for information as to my own personal experience as a foreign missionary, and postpone other matters for treatment in other letters.

"I *do* find it good to be here, because I fully believe that up to the present time it has been God's will that I should be here. I have long felt that simply to *do* and to *suffer* God's will, should be the Christian's ruling motive of action through life. I am fully convinced that when every other motive is subordinate to this, peace and quietness of mind is secured amidst the ever-varying scenes of life. And in this we have the example of our blessed Saviour, who declared, 'Lo, I come to do thy will, O God.' Allow me, my dear young friends, as one who is probably your senior, to urge you to aim at the attainment of this Christian grace of *entire and cheerful submission to the will of God*; and, from my own experience, I can assure you that *then* all the events of life called 'disappointments' will be deprived of all power to disturb your peace of mind.

"Jesus is indeed very precious to me in my foreign home. Never, never has he ceased to be so to me during

all the years of my pilgrimage here in Athens. Never, never—no, not for a moment—have I regretted having dedicated myself, soul and body, to the service of my Saviour as a foreign missionary, though during all the years of my missionary life here, I have only once visited my native land and kindred. I have ever felt it to be the steady desire and purpose of my heart, God willing, to continue in *His* service until He shall summon me by death to a heavenly mansion. It is true that in these past years of my missionary career I have often felt lukewarm and cold, and a dearth of spiritual joy and rejoicing has at times come over me, so that I have with tears dwelt on the words of the poet—

‘Where is the blessedness I knew,
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His word?’

‘Return, O Holy Dove, return,
Sweet messenger of rest!
I hate the sins that made thee mourn,
And drove thee from my breast.’

But these temptations and doubts constitute the *warfare* which every Christian has to wage against the world, the flesh, and the devil. For this strife we have so much need of the faith which giveth strength.

“As to whether I am receiving the ‘hundred-fold’ promised in the gospel to those who forsake houses and brethren and lands for Christ’s sake, I reply, Yes, I am enjoying the fulfilment of this promise, because I esteem the position of a missionary of the gospel of Christ, the *very highest* privilege which could be bestowed on me while on earth; and such a blessed privilege I could not have received but by forsaking home and kindred for Christ’s sake. The hope of everlasting life must be the consolation of every true follower of Christ, wherever may be his dwelling-place, or whatever be his portion here below. I would then encourage you, young Christian friends, to press forward for the prize of your high calling



YOUNG WOMAN OF LEONDARE, GREECE.

in Christ Jesus; and I shall hope to be myself renewed in the spirit of zeal for the Master's work by the recital of my missionary experiences to you.

"Many thanks to you for your prayers that Jesus may stand by me as my strength unto every good work and word—give me much fruit of my labours on earth, and life everlasting in the world to come. I am one of three missionary ladies who meet together in my house every Monday afternoon, for prayer on account of the work and for ourselves. I shall propose at our next meeting that we make *you*, my dear young friends, subjects for our united prayers, with faith in God's promises. We three ladies represent three denominations—Congregational, Baptist, and Episcopal. My heart rejoices in the idea that all who love the Lord Jesus Christ may unite in prayer at the throne of grace, and there unitedly plead the merits of our common Redeemer as our sure hope of salvation.

"We have here regular missionary meetings on the first Sabbath of each month, in Greek. If you have the same custom in the seminary, I will endeavour to send you during the present summer a letter for every meeting. This letter, which is, I fear, already too long, will be in time for the first Sabbath in July. In my next I will begin to reply, *seriatim*, to the other inquiries contained in your letter. For every letter of mine I shall expect one in return, telling us of your spiritual state, in order that our correspondence may be the means under God of giving new life and strength to our mutual desires after holiness in ourselves, and the salvation of our fellow-creatures in every part of the globe. There is a pleasant little circle of missionary labourers here, whom I shall hereafter introduce to you, and who now, as fellow-Christians, unite with me in the request that you, brethren, will *pray for us*."

"*July 8th.*—The state of the mission cause in Greece—that is, in Athens—is now very encouraging. In Greece proper, there are now no missionary stations except at Athens. *Here* all the missionaries reside and labour;

consequently it is from Athens that evangelical light is disseminated, and Athens may still be called '*The Eye of Greece.*' When I came to Greece in 1835, there were several mission stations out of Athens—one at Argos, under the care of the Rev. Dr. Riggs; and one in Laconia, under the care of the Rev. Messrs. Houston and Leyburn—all missionaries of the American Board. I do not remember exactly when these stations were abandoned, but they did not remain long after I came to Greece. Of the results of the mission at Argos, I know nothing; but of that at Laconia, I can tell you what will be encouraging for you and every missionary to press forward in their work, trusting firmly in God's precious promises that '*their labour shall not be in vain in the Lord.*' Those missionaries in Laconia were all from Virginia, where they had been accustomed to a beautiful fertile country and comfortable homes, which for Christ's sake they forsook, coming to Laconia to dwell literally upon rocks, where but little edible food could be procured. They erected a house, and of necessity went into it before the plastering was fully dry; the consequence of which was that Mrs. Houston took a cold, which soon removed her to the mansion prepared for her, by *Him* for whose sake she suffered and died. Her husband and co-labourers continued at their work for a time, having established a school for the ignorant young Spartans—one of whom now stands in Athens, a type of true Christian manliness, boldly contending for the truth as it is in Jesus, and in the simplicity of the gospel, ready to promote every good work. You have no doubt seen his name in print—Dr. Kalopothakis. The beginning of his training for the work he is now doing at Athens was in the little mission school at Laconia. Subsequently he came to Athens to study, and here received religious instruction from Rev. Dr. King, afterwards returning to his own country as a Hellenic teacher. From thence, after a time, he went to America to continue his studies, and during the four years he remained there, he acquired much general knowledge, purposely making his studies

of a varied character, in order that he might be more generally useful in his native country, for it was his steadfast purpose to return thither to do all in his power for the renovation of the Church of his forefathers. For this work he previously secured a helpmate in a pious young American lady, whose heart was yearning to become a missionary of the gospel. About two years ago Mr. and Mrs. Kalopothakis established themselves in Athens, and soon, Mr. K. began to edit a religious newspaper, called *The Star of the East*, in which he has, to the present time, steadily advocated and contended for religious liberty, and the proper observance of the Sabbath. He also soon became the agent of the British and Foreign Bible Society, and subsequently of the American Bible Society, and has been constantly active in the work of disseminating the Scriptures through Greece. For three years past he has preached the gospel to a few of his countrymen assembled in his own house every Sunday evening; and he has made arrangements to go every summer for several months to his birthplace in Laconia, near Sparta, in order that he may be able to do missionary work there, amongst those of his own friends, kindred, and neighbours. The year before last they were there four months, and did much in various ways to open the eyes of the people to see how superstitious are the usages of their own Church. For one thing, he established family prayer morning and evening, and invited those who visited them to call in at the hour of prayer if they felt so disposed. Very frequently the room would be full. Thus he was able to preach the gospel to them at family prayer, and avoid the charge of attempting to proselyte them, for the people there are ignorant and fanatical in the extreme.

“Mrs. Kalopothakis opened and sustained a day school for girls, and also formed them into a Sunday school, in which she became so happy and successful, that she was very loth to leave it. Much more of great interest might be told of what they did and accomplished during their visits home. And they do all this extra work without

fee or reward. Last year, when Dr. Howe came to Athens with funds for the relief of the Cretan refugees, Mr. Kalopothakis was foremost in proposing and procuring the adoption of measures for the spiritual as well as temporal benefit of the Cretans. He secured the establishment of the first school for the Cretan boys and girls, which school soon increased to about four hundred. This school is still in operation under the care of himself and his wife; and on Sundays, especially, the spectacle of this devoted pair surrounded by these rescued children, is a most beautiful sight. But this school forms but a small part of what this bold and self-denying man of God finds to do, and *does*, for the good of his own and all people who need his services. Are not these missionaries who tarried for a season in Laconia, greatly blessed in being permitted to witness such rare fruit of their temporary labours there? and is it not encouraging to you, young men of God, to go and do likewise?

"I presume you know the commencement of the missionary work in Athens, in 1830, when *two* missions were established here—one by the Rev. Dr. King, under the auspices of the American Board; the other by the Revs. Messrs. Robertson and Hill, sent out by the American Episcopal Church. Dr. King has always been the leader in all the mission work done in Greece, by the different missionaries of the American Board who have at various times laboured in this land. If you refer to the *Missionary Herald* of that period, you will, no doubt, learn many particulars with which I am not conversant. The system of operations adopted by Dr. King and those subject to his influence, was immediate and direct efforts, chiefly by preaching and printed books, to open the eyes of the people to see the superstitions and errors of their own Church.

"The Episcopal Church adopted the system of disseminating the light of the Gospel chiefly through female schools, trusting that by its light the people would come to see, of themselves, the superstitions and errors of their own Church, and voluntarily abandon them. It is still

a problem in the minds of some, which of these two systems, even if prosecuted with the greatest discretion and conscientiousness, offers the most judicious mode of



MODERN GREEK PEASANTS.

operating amongst the Eastern Christian Churches. Some Presbyterian missionaries operating still farther East, have adopted the latter system as the best. My own impression is, that here in Greece both systems have

wrought good. They have together been the means of preparing the way for the preaching of the gospel, the introduction of prayer-meetings and Sunday schools conducted after the usual Protestant fashion—and this without creating an excited opposition to them as attempts to proselytise the Greeks from their own faith. But even now, these things must be done with caution and discretion. Our mission has done very much for the promotion of female education, and for the spread of Scriptural knowledge throughout Greece, during the time it has been in operation, and a volume might be filled with many most interesting accounts of those who have been trained in our mission schools. Still, the results of the system pursued by our mission up to the present time, as I have witnessed them, do not answer my hopes and expectations; and I have, at the end of these long years of labour, come to feel so doubtful if the Greek Church or any of the Eastern churches will ever reform themselves, that my sympathies and efforts have become enlisted in *union* operations with those who are aiming at the establishment of a *Reformed Greek Church*, based simply upon the most ancient of all creeds. You are remembered every week at our ladies' prayer-meeting; and we desire to be likewise remembered by you when you, as a society, meet together for prayer. Time is passing swiftly, and we are passing with it."

"*August 4th.*—In reply to your question, 'What means are now in use for furthering the progress of the gospel in Greece?' I will state, in addition to what I wrote you in my last letter, that there are now in Athens two other missionary families, both helping in the good work. The head of one of these is the Rev. G. Constantine, a Protestant Greek, who was educated in America, and there became converted to the Protestant faith, and ordained a clergyman in the Congregational Church. He also became an American citizen, and married an American lady. They have been about six years in Athens, sent out as missionaries by the American Foreign Christian Union Society. The other family is

that of Mr. Sakellarius. He, also a Greek, went to America, became an American citizen, and married an American lady; but he was a convert to Protestantism before he went to America. After his conversion here he became associated with some Baptist missionaries then in Greece, and, adopting their views on baptism, became a Baptist. He was sent back from America by the American Foreign Christian Union Society, to help Dr. Kalopothakis in the work of his religious paper, *The Star of the East*. These three families are united as one little band of brethren, with Dr. King as the head of the brotherhood. Beside our own Episcopal missions, these are all the operations now at work in Greece in the missionary cause, excepting one German missionary in the island of Syra, who is employed by the Church Missionary Society of London. The Rev. George Constantine has here a congregation of about sixty Greeks—adults—to whom he preaches every Sunday morning in Greek, in his own house. He is active, as is also his wife, in conducting Bible classes and prayer meetings; and they have a Sunday school in their own house every Sunday morning, just before the preaching service. In addition to this, their ordinary mission work, they have now the care of a large Cretan school of from 250 to 300 pupils; also other work connected with the Cretan refugees.

“Mr. Sakellarius, as a layman, is most active in doing mission work. Beside his labours for *The Star of the East*, he has a Bible class of young men in his own house every Sunday morning, and other meetings during the week. He has charge of a large Cretan school of 200 children, and to this school he and his wife go every Sunday to conduct it as a Sunday school, besides taking part in another Sunday school during the after part of the holy day. These three Protestant Greeks form the Executive Greek Committee for the relief of the Cretan refugees, and as members of this committee they have much extra work to do—work which concerns the bodies as well as the souls of these poor people. They have

been here only about two years; Mrs. Sakellarius has not yet acquired much knowledge of the Greek language; still, she exerts a beautiful influence through her musical talents and acquirements, taking the lead of the singing at the various meetings and schools, and at a class of Sunday school teachers, who assemble at their house every Friday evening for the preparation of the gospel lesson and hymns for the coming Sunday. Thus you see how America has exerted, and still exerts, influence in Athens for good upon this people. As an Episcopalian and friend of union, I unite with these missionaries in the work of Sunday schools, and promote Dr. Kalopothakis' work of preaching by allowing his congregation to assemble in my house. Besides this union work, I have a school of 110 young Cretan girls and children assembling regularly in my house.

"The Greeks, as a race, are very intellectual, and would be very accessible to Protestant teaching, but for a blind fanaticism pervading the ignorant classes. Amongst the enlightened and intelligent, a timidity and fear exist lest any disunion in their present Church establishment should arise and weaken their political power, and consequently lessen their chances of gaining possession of Constantinople—a pet idea of the Greeks. Most of the Greek youth who go to France and Germany for their education, return home infidels—too enlightened to believe in the superstitions of their own Church, and too godless to seek communion with Protestants. It appears to me that the most effective mode of doing missionary work for the Greeks now—at least for preparing labourers for the harvest here—would be to offer young men inducements to go to America to be educated, requiring them to remain in America for a term of years under decided Christian influences. The Greeks, you know, are all nominally Christians, and I fear that most of them are *only* Christians in name, not having experienced that repentance which is 'not to be repented of.' Here is the great difficulty: from infancy they are all communicants in their Church, and grow up in the belief that they pos-

sess in the external rites of their religion all that is necessary for salvation. On this account it is difficult to make them believe that their religion is vain unless their hearts are renewed by the Spirit of God ; while, if any Greeks are bold enough to declare themselves Protestants, they must prepare themselves to suffer many persecutions.

“There is no *Protestant* Greek church existing in Greece, and the only Protestant Greeks I know of are the few belonging to the little band of missionaries in Athens I have spoken of ; and these, all told, could not, I think, exceed ten in number, if so many. This seems discouraging, but the hand of the Lord ‘is not shortened that He cannot save.’ Paul may plant, and Apollos may water, but God only can give the increase. We see that much has been done by the missionaries of various denominations, who have been, and still are, labouring in Athens to enlighten the minds of the people, and to weaken their faith in mere external rites of the Church ; and so we can only work on in faith, that the word of the Lord ‘shall not return unto Him void.’ ‘Cast thy bread upon the waters, and thou shalt find it after many days.’ There are many Roman Catholic Greeks, especially in some of the islands, who have churches of their own. The only Protestant church in Greece is the English Episcopal Church (St. Paul’s) in Athens, in which Dr. Hill, as chaplain to the British Embassy here, has for many years preached regularly, on Sundays, to the Protestant residents and travellers.

“I do not think I shall be able to send you another letter just yet. I believe I have replied to most of your queries respecting missionary operations in Athens, and in Greece generally. As a close to this correspondence I would urge you, my young Christian friends, to encourage, in every way you can, the return of peace and harmony and unity between the different sections in our native land.

“There is one other branch of Christian work here—and a most important one too—which I have carelessly



BISHOP OF THE GREEK CHURCH.

omitted to mention, viz., a *depôt* of the British and Foreign Bible Society. The agent of this society, Mr. Dewar, is a truly pious young Scotchman, and is most active in the work of disseminating the Scriptures throughout Greece. He makes long tours through the country and the islands, and when in Athens, is most zealous in aiding in every good work for the glory of God and the good of this people.

“Farewell! May the blessing of God be ever with you to strengthen and make you steadfast in your purpose to devote yourselves wholly to God’s service. May His Spirit be ever with you to uphold you wherever it may be God’s will to call you to labour—whether in your native land, or in a foreign land, and may you see much fruit of your labours, to the glory of God, our Heavenly Father.

“Yours in Christian fellowship,

“MARY B. BALDWIN.”

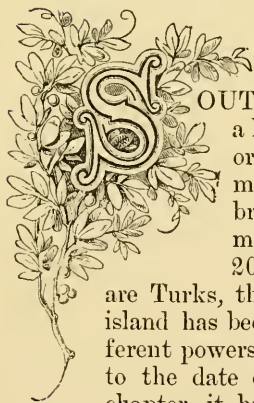




CHAPTER XII.

MINISTRY AMONG THE CRETAN REFUGEES.

“Such let my life be here !
Not marked by noise, but by success alone ;
Not known by bustle, but by useful deeds.
Quiet and gentle, clear and fair as light ;
Yet full of its all-penetrating power,
Its silent, but resistless influence ;
Making no needless sound, yet ever working,
Hour after hour, upon a needy world.”



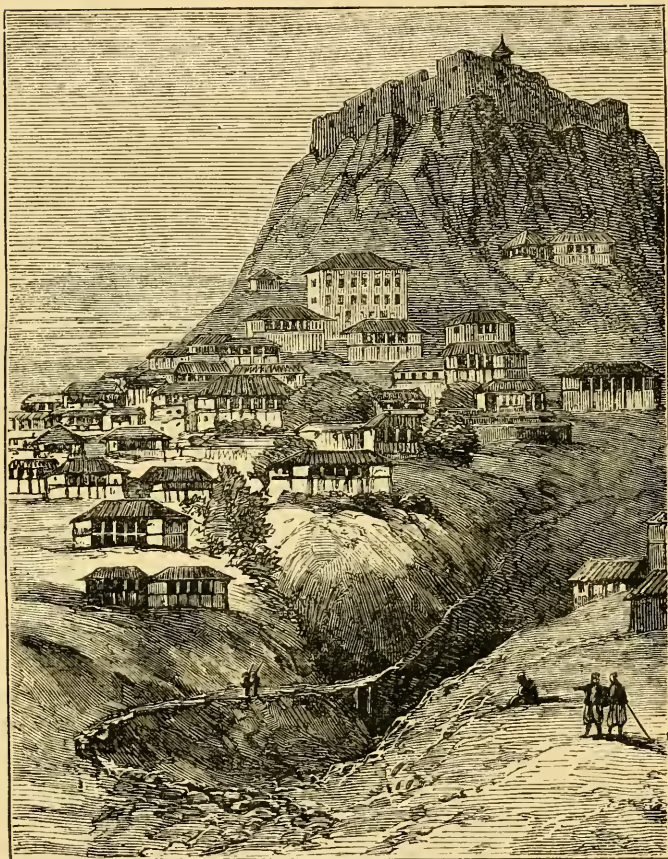
OUTH of the Grecian Archipelago, lies a long, narrow island, named Candia, or Crete. Its extent is about 150 miles of length, with a varying breadth of from six to thirty-five miles. Its population numbers nearly 200,000, of whom 50,000 to 60,000 are Turks, the remainder being Greeks. This island has been at different times ruled by different powers, but for about 200 years previous to the date of the events referred to in this chapter, it had been under Turkish rule. In 1866 the Cretans rose against the unbearable oppression of the Turkish Government, and secured a measure of independence after a brave struggle against the unbroken force of Turkey.

Insurrections against Turkish rule had been rife in this island before. Once, and again, Greeks had endeavoured to cast off the oppression of the Mussulman

power, with the result that they had by degrees won a measure of freedom. Crete, although a Grecian island, was an outlying province of Turkey, and controlled with the usual bloodthirsty misrule of that land. In 1866 the Cretan chiefs met at Omalo to consider their grievances, and to petition Turkey for redress. The Greek Christians had been almost compelled to adopt the Mussulman faith in numberless instances, to avoid robbery, cruelty, and murder. Finding remonstrance unavailing, the Cretans made a desperate struggle for freedom, and the Greeks assisted them nobly—urged on to help them by the traditional dislike of Turkey, whose bloodthirsty proceedings they remembered too well,—feeling earnest sympathy with their cause. In this good work of rendering assistance to the Cretans, English and American philanthropy joined, and it is recorded that an English man-of-war, the *Assurance*, took off from Crete a large number of ruined refugees, and landed them in Greece. In the end, Crete obtained a share of liberty from Turkey. She was partly liberated from Turkish oppression by being allowed a Constitution of her own, and other privileges, which rendered the condition of the inhabitants of the island more endurable. Still, even these modifications did not wholly meet the popular needs. To this day, the strongest wish of the Cretans is that they should be united to Greece—their own ancient Government. Eventually, doubtless, the Cretans will attain their wish. Although the Turkish Government promised full religious toleration to the people, they only partially fulfilled that pledge: the nationality, religion, manners, customs, descent, and traditions of the people, are all Greek; and, in some form or other, Mussulman cruelty, misrule, and oppression, crop out continually. From the aspect of affairs in the political world at this date, there is little doubt that before long, not only in Thessaly and Epirus, but in Crete also, the rule of Greece will be paramount; while, according to many of her ardent defenders, the day is nearing when Macedonia and Thrace will be restored to this ancient kingdom.

The mention of Crete takes the mind back to the days of Paul the Apostle to the Gentiles. In this era the Cretans had a bad name, for in his epistle to Titus we find him saying: "One of themselves, even a prophet of their own, said, 'The Cretans are always liars, evil beasts, slow bellies.'" But we also find that he founded a Christian church there, for he left Titus in Crete, purposely to ordain elders, and finish the arrangements for the well-being of the infant church. This island is again mentioned in the Apostle's history, as being the one where they hoped to winter during the disastrous voyage which preceded his shipwreck, but the wind proved to be too tempestuous and too contrary to admit of their gaining the desired haven. Whenever referred to in Sacred Writ, this interesting island is called Crete; but modern geographers have named it *Candia*. Most Bible students, however, prefer its Bible name.

During the struggle for independence in 1866, many impoverished Cretans fled to Athens, destitute of every necessary. They had lost their all, and were cast wholly upon the generosity of the Greek people, assisted by other benevolent agencies. Amongst these refugees, Miss Baldwin laboured for two or three years with rich success. Her connection with the Missionary Committee was now dissolved; after placing the boarding school, and its kindred operations upon a sound footing, she intended fully to return to America, and to rest from foreign missionary work, although purposing to serve her Master still in *home* mission work. This new and pressing opportunity for womanly and Christian ministry, however, made it apparent to the Committee that it would be wiser to retain Miss Baldwin's services until the crisis was past. She accordingly accepted their proposition, and united in philanthropic labours of various kinds, in union with both the American and English workers among the refugees. Very graphically, and very simply does she tell the story of that time, in her letters to various friends—addressed, some to England, and others to America; for she kept up a correspondence with



DOMOKO, FRONTIER TOWN OF THESSALY.

loving *working* Christians in various lands, during most of the years of her mission life.

"*February 14th, 1867.*—I hope that you do not think that I have forgotten you or your kindness to me. Since the beginning of this year, I have had lying on my desk

a list of the names of friends to whom I contemplated writing—yours amongst them—but have postponed fulfilling my intention, partly on account of my numerous occupations, and partly because we were undecided as to whether we should break up, and return to America. That question being now settled, I must not long postpone paying my debts to correspondents. So wide a field for missionary labour is now open here among the Cretan refugees, that I could not justify myself were I voluntarily to turn away from it, so I shall remain in Athens. In various quarters of the city there are now numbers of Cretans begging to be taught to read, and gladly listening to instruction from the Scriptures. I have now under my care two houses, containing about eighty souls. I go also to another house, where there are about one hundred souls, to whom I give religious instruction. They crowd around me to hear what I have to say. It is exceedingly interesting to see them. Any one who has the time may go round daily, from house to house, teaching them the gospel. Mr. Kalopothakis, late agent for the British and Foreign Bible Society, and present agent for the American Bible Society, lives in a part of the same house we occupy, and we have united in forming Sunday schools—one of which is in the basement room of his part of the house. Here we have now a large Sunday school of about 160 Cretans, and Athenians. I am now particularly engaged in Sunday schools. I take part in two—one in the morning, near the Temple of the Winds; and the other in the afternoon, in our own house, near the Temple of Jupiter. We are now crowded up for want of room in the latter, owing to the influx of the Cretans. Can you not aid us, dear friend, in this work? If you could send us the means to purchase a few more seats for the Sunday scholars, it would greatly help to accommodate them more advantageously. Anything you can send us for the poor Cretan refugees will be a blessing for them. When I go in amongst them my heart bleeds because I have not the means to do more for their relief and comfort, especially

for the sick. Those I go to belong to the English Committee, and they do all they can; but where so many are to be provided with everything, there remains much to be done by private charity. One great misfortune is that here in Greece these poor refugees cannot find employment to help themselves; even the native poor do not find sufficient work, there being no manufacturing establishments here."

"*July 31st.*—Since you left Athens I have received from our Committee a most decided evidence of their approval and sympathy with me in the work of union Sunday schools in Greece. You will, I feel sure, rejoice to hear this; so I hope the information will reach you soon. I might possibly have written a fortnight earlier, but the pressure of work to be done for the Cretan refugees, has caused me to delay writing to you. I feel truly thankful to God that my fear lest our Committee might judge it inexpedient to encourage me to prosecute the work according to my views, is now removed, and that I can go on with all diligence in the work. I was apprehensive lest that deadly influence of the Evil One, called Ritualism, might have crept into the Committee, and have been a barrier to my wishes; but, thanks be to God, it is not so. I shall never cease to wonder how those who have been partakers of the pure and simple faith of the Gospel of Christ Jesus, can voluntarily burden themselves with multiplied rites and forms, which, I fear, do but make them to belong to those who 'separate themselves, sensual, having not the Spirit.' I commend them, and ourselves, to the care of Him who is able to keep us all from falling, and to present us faultless before the presence of His glory with exceeding joy.

"Last December, I think, Mrs. Kalopothakis, Mrs. Sakallarius, and myself agreed to unite in making efforts to bring the Cretans around us under religious influences and instruction in our Sunday schools. The first effort was a small collection to purchase frocks for two Cretan girls. Then the inquiries I made of Mr. Finlay respect-

ing the Cretans in the two houses of Lambrakes, and Paparogopoulos, with the hope of procuring, through him, as a member of the English and Greek Committee, clothing to make them sufficiently decent to come to the Sunday school, led to my becoming an inspectress in those homes. In this capacity, under the auspices of the English and Greek Committee, I received from Mr. Finlay, first, a small supply of goods for clothing, and afterwards the sum of 150 drachmas, which I expended in mats, calicoes, and American cotton. Subsequently, I received from Mr. Vakes six blankets, and from Mr. Dickson two pieces of calico, all of which I distributed in these houses.

“The coming of Dr. Howe, in the spring, with funds from America for the relief of the Cretan refugees, opened to us a wider sphere of usefulness among these poor people. His plan was to furnish the women and girls with work, for which they should be paid, rather than to distribute money amongst them gratuitously. With funds supplied by Dr. Howe, we first had 57 garments made by these women, besides 1860 sacks, which employed 258 women. Then, at Dr. Howe’s request, we began with knitting work, and when the city was divided into districts by our Ladies’ Committee, 250 women and girls were employed in knitting. Up to the present time 288 pairs of socks, and 61 pairs of stockings, have been made.

“Immediately after the departure of Dr. Howe, in compliance with his request, I distributed to some, then newly arrived, and extremely destitute, from Crete, cloth for 141 garments, from materials provided by him; and subsequently, since the 2nd of August, cloth for 61 garments in our joint districts, from materials placed by Dr. Howe at my disposal. Of the large number of garments now being made up in the several districts, 218 have been completed in our joint district. Besides other work of various kinds, a day and Sunday school have been established by Mr. Kalopothakis, with funds provided by Dr. Howe, which now numbers about 390 boys and girls. Our joint district numbers 1,388 Cretans.

“Looking at this present result of our very small beginning in behalf of these destitute refugees, we may well quote the proverb, ‘Despise not the day of small things.’”

“*September.*—At the date of my last report, Mrs. Hay and I agreed to relinquish half of our district to Mrs. Sakellarius, thus equalising better our spheres of labour. Since making that report, there have been cut and made in our present two districts, 348 garments, and 437 garments distributed to 238 Cretans. The total number of garments and sacks made, and pairs of socks knitted, during the past five months, amount to 3,488.

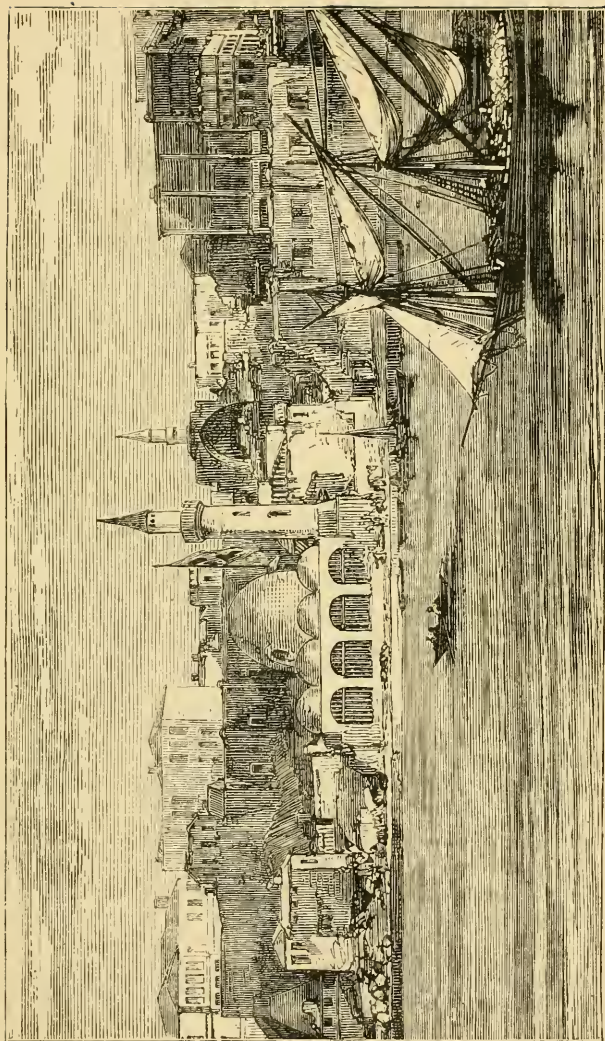
“Our present two joint districts contain about 1,200 Cretans, including new comers since the first census was taken. For facilitating our operations, we have opened a small school in our house, where we have accommodation for about fifty Cretan girls, who live distinct from the Illyssia school, which latter now includes about 400. Since the 20th of August we have received from the Executive Committee, for distribution in our present joint districts, 1,093 garments, of which number 672 were made in America, and ~~421~~ were made here. We have been reserving our stores somewhat, until cold weather should come, and the Cretans feel much more need of them.”

“*October.*—A few days ago I received your very kind letter, written at the suggestion of our mutual and highly valued friend. Such sympathising letters as yours are always cheering to those who are far away from home and kindred. I shall feel it a privilege to be able to aid in awakening and keeping up renewed interest in the cause of foreign missions amongst your pupils. By the grace of God I early in life gave my heart to the Lord, and in course of time received the high honour of an appointment as missionary of our Church in a foreign field—which position, I thank God, it is still my privilege to hold. As regards missionary labours, I may say that for some months past the multitudes (many thousands) of Cretan refugees in Athens have absorbed

the time and attention of many, and especially of the missionaries. In order to assist Dr. Howe in the disbursement of the money he brought out from America last spring for the benefit of these poor homeless fugitives, both the American ladies and gentlemen formed themselves into committees. The Ladies' Committee divided the whole city into districts, and each lady undertook to look after all the Cretans in her district. I could fill sheets with statements of all that has been accomplished for the Cretans in Athens during the past summer; but these accounts would be too much, so I will confine myself chiefly to what work I have superintended. Dr. Howe's wish was that we should *create* employment for the Cretan women and girls, to enable them to assist missionaries by their labour. As there are no manufactories here, we could only employ them in knitting and sewing. Under my special supervision 1,295 pairs of socks and stockings, and 2,598 pieces of sewing-garments, &c., have been made since last May; and for this work I have given employment to about 300 women and girls. In each of the five districts there is now a school of Cretan children and young women. These schools now number altogether over a thousand scholars. You can readily imagine that these, and the giving out of work to women, and visiting and attending to continual calls from these multiplying Cretans, use up most of our time. We missionaries are all striving to make the temporal benefits bestowed on these poor ignorant creatures subservient to their spiritual good. A large portion of those who attend the schools during the week, are brought together on Sundays for Sunday-school instruction and singing. I enclose a photograph of one of the district Cretan schools. It includes 400 pupils, and there I assist and give out knitting work to the women every Monday afternoon, besides attending every Sunday afternoon at four o'clock for the Sunday school. Besides the assistance I give in this school, I have a small school in our own house, of sixty Cretans, and a few Athenian children, who form a part of the

Sunday school. The work in which I am now more especially interested is that of *union* Sunday schools. I now take part in three every Sunday—one from nine to ten a.m., one from half-past two p.m. to half-past three, and again from four o'clock until five o'clock in the afternoon. I should greatly rejoice in being able to interest your pupils *especially* in the cause of Sunday schools in Athens; for here, as in most European countries, the sanctity of the Sabbath is so little regarded. Should any of your pupils desire to encourage this work, I would suggest that they should send me some funds to enable me to encourage the attendance of the children at the Sunday school, by making some kind of a Christmas celebration this winter for them. You express a wish also to know some particulars about the work of our mission here. I am happy to say that Dr. and Mrs. Hill are well, and still keep up schools for the Greeks as during many years past. My health required me to withdraw from confinement in a daily school, and engage in other missionary work in Athens, such as keeping up a ladies' charitable circle, teaching English, and aiding in various Sunday schools, in all of which I have been encouraged by our Committee at home. The large mission school under Mrs. Hill's supervision is flourishing, and affords her as much labour as her age admits of her sustaining. Unless I close my letter abruptly, I shall not be in time for this week's steamer, which I am anxious to do, hoping your pupils may at least pledge me some funds for the next Christmas celebration for my Sunday scholars. If they cannot forward it in time, a letter will come from you to me in four or five weeks at most. I shall be happy to exchange letters with you from time to time."

"*October 17th.*—You ask me for some account of 'my doings.' I fancy that you heard from Mr. Kalopothakis that I have been the chief lady operator in our districts, the other ladies having been incapacitated for such work by sickness and family duties. Up to September 1st I had abundant other means to work with, and therefore



CANEA, CRETE.

kept in reserve the money you placed in my hands. After the division of the city into districts, we agreed to divide the 1,200 drachmas you gave me soon after your arrival in Athens, with the Sakellarius' for their district. Accordingly they received 262 drachmas in cash; 338 drachmas have been spent in materials and paying for making garments—most of which have been distributed; the remaining 600 drachmas are in Mr. Kalopothakis' hands. On the 1st September, finding that we still had funds to go on with sufficient for knitting work, and that the Illyssia school-rooms could not accommodate all in the districts who wished to be at school, I decided to appropriate the 1,000 drachmas you sent me on your departure, to establishing and keeping up an industrial school, in which the girls are taught dressmaking, as well as plain sewing. For the accommodation of this school, Mrs. Hay gave me *gratis* the two basement rooms of our house, where your American goods were kept—of which there are still a few remnants of stuffs and some white cotton cloth. I began this school on 5th September, and now it numbers seventy. I hope you will approve of my decision in regard to the 1,000 drachmas, as I really think that the money could not have been better appropriated. It is also a great pleasure to me to have this school so immediately and conveniently under my direction; indeed, I feel that I might now justly claim this pleasure.

“During the past two months I have walked out to the Illyssia school every Monday afternoon, to give out knitting work there; also on other days I have walked out to assist in the general work of the school; and now we all walk out to this school every Sunday afternoon. I heard a Greek gentleman say, a few days ago, that he thought our schools for the Cretans were by far the most important work done for the aid of the Cretan refugees. In all our district schools together there are now about 1,232 girls and boys, who are kept from the streets, from growing up in idleness and wickedness, from sickness by reason of exposure to the sun, and are being trained for

future usefulness to themselves and their families. I fully agree with the gentleman in his opinion, especially as there is no prospect of the Cretans returning to their own country for many months to come. I fear you will weary of this long report, yet it seems necessary to make it; and I shall look for a line in reply."

"*April 18th, 1868.*—Your very kind letter of the 2nd of March reached me a fortnight ago. I then expected that the consignment of goods respecting which you wrote, would arrive at Athens the following week, but they were not received here until yesterday. Much to the regret and annoyance of myself and the Greek Committee, the four packages sent by you do not bear the marks corresponding to your order enclosed in your letter—at least, the two bales do not; the two cases containing Canton flannel do bear the numbers, as stated in your order on Dr. Hill, but Dr. Hill's name is neither on the cases nor the bales. Beside, the bill of lading omits to mention that the packages are for me. The Committee have consented to let the packages remain unopened, until I can obtain, *through you*, an order from the Boston Committee on the Committee here, to give them up to me. You ask me to tell you whether calico or Canton flannel is most desirable. In reply I would say that calico, especially at this season of the year, is much to be preferred to Canton flannel. I thank you and Miss Nightingale warmly, in the name of the poor Cretans, for your kind exertions on their behalf. Beside all my care and pains with them during this period of their distribution, I give daily instruction from the Word of God, and thus strive to fit them for a better life. We have, at this date, about 1,500 pupils in all our schools. Let us hope that the flight of these Cretans to Athens will prove as great a blessing to their nation, as was the descent of Israel and his sons into Egypt.

"You ask me in what way you can help me in this good work. The aid I particularly need now, is means for house rent, and more school furniture for seats. If you could procure something for these objects, I should

feel greatly obliged to you on behalf of my poor pupils. My funds are almost exhausted, and I need help greatly. The training of these Cretan children in our schools, may have an immense influence for good on the future of Crete, should it please God to allow them to return, after a time, to their own land."

From different references made to Mrs. Hay in the foregoing letters, it will be surmised by the reader that this lady had rejoined Miss Baldwin in Athens. Such, indeed, was the case. It will be remembered that on the death of little Louisa, Mrs. Hay had returned to America for the sake of her son's welfare. He obtained the education she sought, and on attaining manhood, received the appointment of United States Vice-Consul to Jaffa. In 1863, Mrs. Hay went out to Athens to rejoin her sister, and engaged actively in all missionary operations. These operations were neither few nor light, seeing that the number of Cretan refugees were to be counted by hundreds, and thousands. It became the work of the missionaries to distribute alms, organise schools, feed the hungry, clothe the naked, and teach the ignorant. Both English and American Christians assisted in this good work, recognising in the suffering Cretans, a part of the great human family in need and in sorrow. This state of things lasted for about two years; and then, the Turkish power having been successfully opposed, and a Constitution having been, by the advice of England, granted to the island, the Cretans commenced their exodus from Athens. By scores and by hundreds, at every available opportunity, the poor refugees returned to their own island, carrying with them, we may be sure, vivid remembrances of the kindness shown to them in a land of strangers, and not forgetting, in their happier circumstances, the instruction and the pains which had been bestowed on them during the days of their exile. As the necessity for continued exertion on behalf of this suffering people diminished, the need for Miss Baldwin's services grew less, and she began to cast about in her own mind for another sphere of labour. Indeed, Miss Bald-

win first resigned her connection with the Missionary Committee, under whose direction she had laboured for so many years, in 1863; but several causes, chief among which was the need for Christian ministry to the Cretans, had combined to keep her in Athens, till 1869. Mrs. Hay had joined her son, the vice-consul, in Jaffa in 1867, and there the two had opened a school for destitute and ignorant Arab boys. Miss Baldwin had often spoken of Palestine with eager longing, and fervent desire that in some way she might be permitted to labour there. Singular to relate, just at this period, a lady known to the American Missionary Committee—the wife of Admiral Farragut—had represented to them the expediency of Miss Baldwin's transference to Jaffa. How the step was taken, and the events by which the removal was brought about, can best be told in her own words.

“Jaffa, July 9th, 1869.

“In the month of April the Cretans began to return to Crete, and before I left, the larger number of them had gone. I had only twenty pupils remaining out of 120. These few were merged into another Cretan school, and I left funds to provide a teacher for them up till August, by which time I think they will all have left for Crete. I had still a balance of 300 dollars of my Cretan school funds in hand, which I decided to appropriate to training a Cretan boy. I selected one of very poor but very worthy parents, and have brought him with me to Jaffa. He will attend my nephew's school, which now numbers thirty boys. He is only eleven years of age, so will soon learn Arabic and English, beside continuing Greek, his native language, and will be trained for some business. At my request, our Committee in New York have transferred me to Jaffa, where I can be more useful than in Athens; now that the Cretans have left, there is even, I may say, a superabundance of educational means and workers. My nephew, Mr. Hay, has just received the appointment of United States Vice-Consul at Jaffa. His appointment as vice-consul is very important for the pro-

tection and promotion of our schools. Besides *his* school for boys, there is one for girls conducted by Miss Arnott, a pious Scotch lady, who needs very much aid in her school, which now numbers between fifty and sixty pupils. I hope to be the means of rendering aid to both these Protestant schools. Our Committee were only willing to send me here with a small salary for my support, leaving me free to get together a school here. So



THE ISLAND OF CRETE.

I have to try what I can do privately to raise funds to carry on the school already begun by my nephew. I am delighted with my sister's little cottage here, on the late American Colony Plot. It is beautifully situated near the sea, in the midst of orange gardens, and surrounded by palm-trees—hence its name, 'Palm Cottage.' Only a very few of the Americans are remaining here—four women, seven children, and three men. The latter are employed by the Turkish Government, in the construction of the

new road to Jerusalem; and but for their labours the carriages could not run, as no Arabs can be found to manage them. There are now twenty-one houses in the Colony grounds belonging to people of different nations, chiefly Germans. They have converted one of the large American houses into a hotel, where strangers can be comfortably accommodated. A fine house and garden opposite us has been purchased by Dr. Barelay, the English chaplain at Jerusalem, expressly to provide a place where invalid missionaries may come, *rent free*, to recruit in health by sea-bathing and sea air. The weather is unusually hot this year at Jerusalem; *here*, the constant sea breezes temper the heat of the sun. Miss Arnott and I have agreed to unite in efforts to obtain from friends of education in Palestine, means to establish a girls' boarding school out here; and I have ventured, in faith, to begin an addition to my sister's house, sufficient to accommodate twenty pupils. My nephew has agreed to superintend the erection of the building, and we expect that it will be finished in three months' time. *Here* female education is not appreciated by the natives as in some other places in Palestine, where the advantages of it have been practically shown to them for some time; therefore we shall have to take in the very poorest. We estimate that the annual cost of each pupil will be from £10 to £12. Miss Arnott has acquired the Arabic language so as to speak, and teach it. My sister Mrs. Hay unites with me in kindest love and good wishes to you."

The lady mentioned in Miss Baldwin's letter—Miss Arnott—had been for some time carrying on a good work amongst the girls of Jaffa. She is still there, and the Society for Promoting Female Education in the East assists her school by an annual grant. Her work speaks for itself, and her reports from time to time contain many items of interest. An extract from a recent report cannot but be interesting to the reader. She says: "The attendance at school increased so much this year, that I was under the necessity of building a new school-room outside the house in order to accommodate such a large

number of girls, and also to separate the rougher part of the day scholars—chiefly Moslems—from the others, and from the girls living in the house. The usual attendance in the day-school during the last half-year, has varied from a hundred, to a hundred and fifty, of whom about forty were Jewesses, the remainder Greek Christians and Moslems—about an equal number of each. Besides these we had, when we closed school, sixty-one girls resident in the house, being an increase of thirty-three since last year, and of twenty-two since Easter. I was rather unwilling to admit so many at once, but the relatives of the girls, and even the girls themselves, were importunate to be taught.”

Thus it will be seen that ground had been already broken in Jaffa. Miss Arnott had commenced a good work among the females of that ancient port, for she taught the women also at stated seasons; and Mr. John Hay, the little orphan boy whom his mother had taken to Athens in his childhood, had, now that he had attained manhood, entered upon an equally good work for the lads. It was to assume the chief care and instruction of this boys' school, that Miss Baldwin was transferred from Athens thither. The reunion with dear friends must have been very grateful, and the life-task very sweet in such a sacred spot. Greece was famous for classic and apostolic memories, and it possessed many associations calculated to charm the cultured mind; but Palestine was the *Holy Land*—the land full of memories connected with the great scheme of redemption. It was an epoch never to be forgotten in her life, when she commenced labouring in Joppa; and here, for eight years, she laboured unremittingly, with the exception of one brief visit home, until her working days were done.





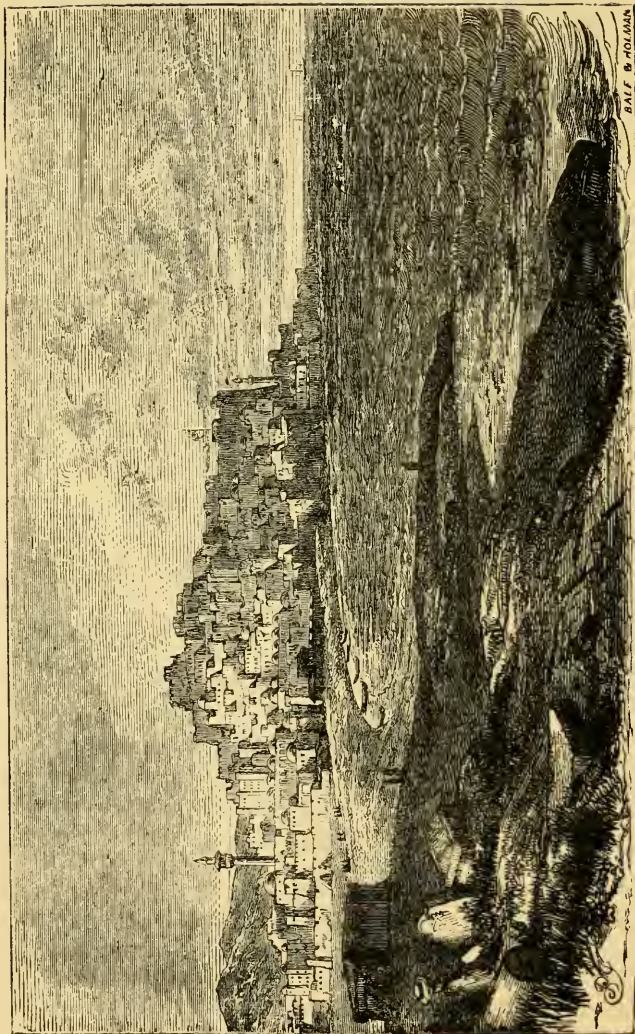
CHAPTER XIII.

JOPPA AND ITS ASSOCIATIONS.

“O Jerusalem,
 Jerusalem! Say, do I see thee there,
 Pondering the flinty path thy Saviour trod?
 Back to thy place
 Among the Syrian vales—to thy loved toils
 For the poor heathen. See, the time is short;
 Perils upon perils wait for thee;
 And then another Jordan, from whose wave
 Is no return.”

L. H. SIGOURNEY.

PALESTINE, with its sacred sites, will ever hold the first place among the lands of the earth, in all Christian hearts. In Palestine the Redeemer of mankind was born. *There*, He lived his spotless, beneficent life, going up and down among its people doing good. *There*, for our sakes, He endured shame, bore the contempt of the populace and the persecution of the priests. *There*, too, he finally suffered, and “died, the just for the unjust, to bring us to God,” completing the glorious plan of redemption, and finishing the work given Him to do. Palestine, once the most highly-favoured among lands, is now, though so degraded and down-trodden, the land to which the eyes of all God’s people turn with eager longings. How many pilgrims visit its sacred shrines and recall its grandly tender associations, as with new light and faith! How many more—superstitious



JOPPA.

still—visit the Holy Sepulchre, and the Bethlehem shrine, hoping and longing for that peace of mind which only comes through *Him*, whose *life* lived there, made the land sacred ! If, among all the lands of the earth, Palestine be the fairest, surely she should form the brightest jewel in the crown of the Redeemer. That country, from whose borders went forth the sound of salvation to all the world, should surely participate in the blessings of salvation.

Holding these views, and filled with a yearning desire to see the scattered ones of Israel brought into the true fold, different bodies have, at various times, established missions here and there among the inhabitants of modern Palestine. The Church of England has had a mission for many years at Jerusalem. There, in connection with that mission, the saintly Gobat, and his wife, lived, laboured, and died. The Americans have long had a mission in various parts of Syria, notably at Beyrout ; and others, although in some instances filling isolated posts, have laboured long and faithfully in teaching Jews, Arabs, and Mahommedans the true faith. From a letter of Miss Baldwin's, given in our last chapter, the reader will have learnt that she, too, looked longingly at Judea, hoping and praying that an opening might be found for her to enter in "and possess" some part of the land for her Lord. Jaffa, the ancient Joppa, was the place selected for the commencement of her labours. It is somewhat remarkable that near this ancient city, a colony of Germans had taken up their abode, and had endeavoured to develop the resources of the land according to modern notions of agriculture. The scheme had not, however, succeeded. The German farmer could not endure the sun, like the Arab *fellah*, or farmer ; and German habits of life rendered it impossible for people of that nation to subsist on wages which would prove amply sufficient for the Judean peasant. From these circumstances and conditions of life, there arose many practical difficulties ; and those who had promoted the German colony, were forced to the conclusion, that, after

all, it would be far preferable to develop the resources of the country, by encouraging *native labour*. The peasants are frugal as Hindoos, but much more energetic, and possessed of abilities of no mean order. These *fellaheen* are physically adapted to the climate, and accustomed to live on the scantiest fare. Hence, all missionary operations can be carried on cheaply; hence, it costs little to board the teachers and children. This last is no unimportant item when considering the expenses of a new mission.

Joppa is, as we have said, an ancient city. Tradition says that from this port Noah launched his ark. Indeed, it is one of the oldest in the world, for it was given to the tribe of Dan in the distribution of the land by Joshua, and has been known to history ever since. It is situated upon the sea coast in the south of Palestine, a little to the north-west of Jerusalem. The town itself is built upon a conically-shaped promontory, washed on three sides by the sea. A low ledge of rocks extends into the sea from the extremity of the little cape on which the city stands, and forms a small harbour; and vessels not exceeding one hundred tons can anchor near the town in summer, but in winter they are compelled to keep out to sea. Landing must always have been dangerous, in the absence of a breakwater. Indeed, should the weather prove very rough, large vessels are compelled to put in at Haifa, a port sixty miles down the coast; for the loss of life has been so constant and terrible at this little harbour, that mariners acquainted with the coast, dread landing there unless the weather should prove exceptionally fine. Still, it has been for many ages the only port of any notoriety for Palestine. On this account a city sprung up around it, which has held its own amidst many changes of dynasties, races, and religions. All the timber designed for the building of the temples at Jerusalem must have been first brought to this port: it was the seat of the foreign commerce of the Jews until Cesarea was made into a port by Herod; and hither Jonah came to find a ship when he fled down to Tarshish from the presence of the Lord.

Joppa has seen many changes. It has been sacked, pillaged, and overthrown, by many conquerors in turn. It was a city of consequence in the early struggles of the Crusades. It has been desolated by Levantine pirates, and almost deserted in consequence. Still, from time to time the city has risen again, and this because of several reasons. It is the best landing-place for pilgrims to Jerusalem; it contains extensive soap works both in the city, and in the surrounding hamlets, as well as at Jerusalem; and the produce of these soap factories is exported from Joppa. Fruit and silk are likewise exported in large quantities, so that although the anchorage is insecure and the landing dangerous, the port must be the Liverpool of Palestine, until some better outlet can be found.

Inland, from north to south, is a plain of luxurious vegetation, filled with gardens, and orange, lemon, and pomegranate groves. The roads are narrow, but beautifully shaded by sycamore trees. The houses are mostly of one story, and being built up the sides of the hill, the flat roofs of one row of houses form terraces to those immediately above them. These roofs present a gay and animated appearance when the inhabitants assemble on them at sunset to enjoy the refreshing breezes.

Steamers belonging to five different companies touch at Joppa. The principal street is narrow, like those of all oriental towns, and is very often blocked with the throngs of Arabs, camels, donkeys, and various travellers who are to be found in it. Here and there, too, may be seen groups of pilgrims, blind beggars, and even lepers. Respecting the orchards and gardens of Joppa, a recent traveller writes:—"The fruits of Joppa are the same as those of Sidon, but with certain variations in their character. Sidon has the best bananas; Joppa furnishes the best pomegranates. The oranges of Sidon are more juicy, and of a richer flavour than those of Joppa, but the latter hang on the trees much later, and will bear shipping to distant regions. They are therefore more valuable to the producer. It is here only that you see



WOMAN OF NAZARETH.

in perfection fragrant blossoms encircling golden fruit. In March and April, these Joppa gardens are indeed enchanting. The air is overloaded with the mingled spicery of orange, lemon, apricot, quince, plum, and china trees in blossom. The people then frequent the groves, sit on mats beneath their grateful shade, sip coffee, smoke the argela, sing, converse, or sleep, as best suits their individual idiosyncracies, till evening, when they slowly return to the city. To us, of the restless West, this way of making *kaiḥ* soon wearies by its slumberous monotony, but it is Elysium to the Arabs."

Tanneries are now carried on outside the city, near the shore. "Simon the tanner," at whose house Peter lodged, was therefore, as Holy Writ says, resident at the seaside, and very likely occupied the site now pointed out. Joppa will ever be associated in the minds of Bible readers, with the names of Simon the tanner, and Dorcas, the benevolent widow. Her house—or reputed house—is still shown to strangers. Her history is given in the homely, familiar words of the writer of the Acts :—"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and alms deeds which she did. And it came to pass in those days that she was sick, and died; whom, when they had washed, they laid in an upper chamber. Then Peter arose and went with them. When he was come they went into the upper chamber, and all the widows stood by him weeping, and showing the coats and garments which Dorcas had made while she was with them. But Peter put them all forth, and kneeled down and prayed, and turning him to the body, said, 'Tabitha, arise!' And she opened her eyes, and when she saw Peter she sat up. And he gave her his hand and lifted her up; and when he had called the saints and widows, he presented her alive. And it was known throughout all Joppa, and many believed on the Lord. And it came to pass that Peter tarried many days with one Simon a tanner" (Acts ix. 36-43). To

this famous house by the seaside, came Cornelius, the Roman centurion, telling his vision, and receiving the wonderful answer. At this house was taught the important lesson, that "God is no respecter of persons,"—a lesson which has gone on bearing incalculable fruit, and encouraging millions of Christian hearts through all the ages; while from the example of Dorcas, have sprung innumerable "Dorcas Societies" throughout Christendom, seeking to clothe the naked, and supply funds for Christian agencies. It is not wonderful, therefore, that Joppa has many associations dear to the Christian mind.

The old Biblical custom of administering justice "in the gate" is still observed in this city. Thompson, in the "Land and the Book," says:—"I have seen the governor, and the kady, sitting there with their suites, decreeing and executing judgment, precisely as such things are spoken of in the Bible. As the city is surrounded by a wall and ditch, and has but this one gate, all must go in and out through it, and hence the great crowd that chokes up the passage; hence, too, it happens that there is scarcely an allusion in the Bible to matters transacted 'in the gate,' but what you may see enacted every day about this one of Joppa."

The population of Joppa increased from 10,000 in 1860, to 16,000 in 1874. There is a large hotel, about five minutes' walk from the Jerusalem gate, called "The Twelve Tribes Hotel." A railroad was projected to Jerusalem, and the route surveyed, but the Sultan threw difficulties in the way of carrying the project through. The walls and fortifications of the city are slowly disappearing, and with these stones, houses are being constructed outside the town, while, during recent years, a large market-place has been prepared outside the Jerusalem gate, where crowds of peasants assemble, offering vegetables and fruits for sale. In this market-place may be seen representatives of many peoples; many of these are pilgrims come from Russia, Persia, Egypt, Armenia, Greece, India, hiring mules for the

purpose of prosecuting their journey to the Holy City, Jerusalem.

The land of Palestine was, according to the Word of God, "a land flowing with milk and honey,"—a country of vines, fig-trees, and pomegranates,—of corn, and wine, and oil. Why is it not now? What causes the desolation, the barrenness, the waste, which reign around? Misgovernment. "But how," asks the stranger, "can misgovernment dry up the land, stop the flow of rivers, and the rain? Does not the dew of heaven descend alike on the godly and the ungodly?" In some sense it does, but in those Eastern climes not on idlers. In those countries cultivation brings water, idleness soon produces a desert. The labour of man is needed to cut canals, clear out rivers, plant trees, cultivate, and dig. Then the trees gather moisture, the canals and brooks convey water, vines flourish, and gardens and fields are beautiful with flower and fruit. When this land became the heritage of the Turk, the misgovernment and excessive taxation paralysed the husbandman's hand, and the cruel oppression withered up his energies. Thus, generation after generation, the people and the land have alike grown less prosperous; sloth, idleness, and poverty have increased.

But missions and education will eventually, we trust, bring about a better state of things for Palestine. As its poor mentally-stunted people look on the achievements of other countries, and see the ships of other nations in her port, they will learn the lesson that in order to make the most of their beautiful land, they must *labour*. Nature supplies for them the climate and the conditions of agricultural prosperity, but they must find the labour. This truth is taught in all the Protestant mission schools in Palestine, and because of it the native mind is beginning to realise the grand truth, that to be great, prosperous, and free, they themselves must use their own best endeavours. In place of being oppressed by squalor and wretchedness, they may be rich and prosperous; this may come to pass under a more benefi-

cent rule, and with more diligent application on their own parts. It is wise to deal with the younger part of the inhabitants first; and as a result, the dirty, diseased, and the ignorant are transformed into the clean, healthy, and informed; while between the mission scholars and the untaught children of the streets, a wide difference is very soon noted. Such work cannot fail to have its due influence upon the future of Palestine. In this work Miss Baldwin went forth to engage, being the first American Protestant missionary in Palestine proper.

The modern name of Joppa is *Jaffa*, but for the purposes of our Memoir, we shall adhere to its old Scriptural form, as being the one which Miss Baldwin chiefly used in speaking or writing of the city.





CHAPTER XIV.

COMMENCEMENT OF THE MISSION SCHOOL.

“ We take, with solemn thankfulness,
Our burden up, nor ask it less ;
And count it joy, that even we
May suffer, serve, or wait for Thee,
Whose will be done.”

IN June 1st, 1869, having finished her labours for the impoverished Cretan refugees, and assisted in sending many of them back to their own island, Miss Baldwin transferred her services, with the consent of the Missionary Committee, to Joppa. Many things had contributed to bring about this change. For more than thirty-three years she had laboured in Athens, among the poorest and most distressed of the Greeks. Her residence there was characterised by persistence in long-continued, earnest, untiring work for the Master—perfect, glad, and entire abnegation of self. The word “glad” might indeed be used in the fullest sense respecting her life-work ; for even to this day those for whom she laboured tell the same unvarying story. She was so good to them, so loving, so kind, so sympathetic. Wherever there was trouble of mind, body, or estate, she went like a good angel, bringing comfort and peace. She fed the hungry, clothed the naked, comforted the afflicted, and led all heavenward. No wonder that she broke down every barrier interposed by prejudice, and

filled her school with scholars of various tribes, faiths, and nationalities.

Her health, however, felt the strain of long-continued residence in Athens ; and at first she dreamt of returning to America to end her life among dear friends. But an opening offered itself in Joppa, and not daring to refuse any opportunity for labour in her Lord's vineyard, Miss Baldwin renounced the idea of going home, in favour of going to Palestine. She was transferred to Joppa with the consent and approbation of the Episcopal Missionary Committee—without any other pecuniary help, however, from the mission funds, save the small salary of £50 yearly for her own support. This early effort must have been designed as a tentative one, for it was the first of its kind in Palestine ; and Miss Baldwin was left free by the Committee to adopt her own methods of work, as well as to find out how to support and carry on that work. Under these circumstances it must have taken some courage to nerve her for the task. Very fortunately for her, however, her nephew, the Hon. John Baldwin Hay—the same little boy who had come out to Athens with his widowed mother some years before—had been appointed United States Consul for Syria, and he, in that capacity, had proved his devotion to mission-work by commencing in his own house a small school for Arab boys. There was also in Joppa a boarding school for girls, conducted by Miss Arnott, a Scotch lady of great devotedness ; and for a time Miss Baldwin assisted her. But, unfortunately, sight failed after a little time, and Miss Baldwin was compelled to sever her relations with this girls' school. After a little rest, however, and proper medical treatment, she regained her eyesight, and immediately set to work in the boys' school which her nephew had formed. It is most interesting to read the account of the commencement of her work in Palestine, as detailed by herself in a letter to a lady friend some time subsequently :—

“In compliance with your suggestion, I send you a short account of the origin of the Joppa mission school.



EASTERN WOMEN FETCHING WATER.

In 1869 changes took place in the operations of our Greek mission at Athens, under charge of Dr. and Mrs. Hill, with whom I had been associated in that noble work almost from its beginning—a work which must immortalise Mrs. Hill's name in Greece, and among Greeks, everywhere. I then felt that others had been raised up better suited to the time and circumstances of our mission in Greece than myself, and that I could better serve the cause of our common Master, by being transferred to Joppa, Palestine, from whence the cry of 'Come over and help us' had reached me.

"On the 12th of June I arrived at Joppa, and took up my residence at the house of my sister, Mrs. Hay, whose son, Mr. John B. Hay, was then United States Consular Agent at Joppa, and who had made an effort the previous year to establish a boys' school.

"I found, residing temporarily with my sister, Miss Arnott, an English missionary, who had been labouring for some years in a girls' school at Joppa. Late changes in her previous relations to her work, like those respecting myself, seemed to be the leadings of Providence to bring us together in this spiritually dark corner of Palestine.

"We devised and adopted a plan for concentrating our united efforts on a female school, to include boarding pupils; but when things were nearly ready for its going into effect, some strong leadings of Providence showed us another plan which would be better, namely, that there should be a school for boys, as well as for girls.

"Mr. Hay was, soon after my arrival, compelled to leave for Jerusalem, and the school, before his departure, had to be abandoned on account of not having sufficient funds to carry on the work; and the boys scattered. I had no funds, and the house built for the girls' boarding school was still unfinished; but all these things did not discourage me, because I saw plainly God's guiding hand in all these events. I felt sure that He would provide, and I was not disappointed.

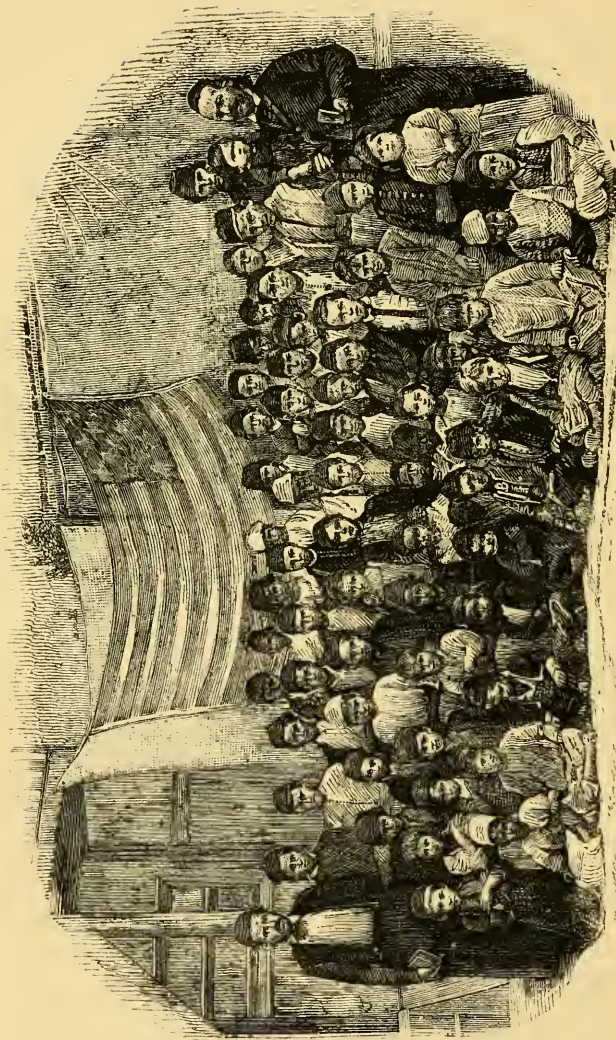
"The winter of 1869-70 was passed in preparation for

reopening the boys' school in the spring, and during this time I kept up a class of three or four boys. A lady in Scotland assumed the support of a native male teacher for one year, and has continued to do so year by year. Other Christians and travellers furnished means to make the school-house habitable. On the 9th of May, 1870, the boys' school was reopened at our own residence, in the orange gardens, outside of the town of Joppa.

"For school furniture I had to resort to such materials as were at my disposal. An old double carpenter's table served instead of desks for the boys to write on; and rough loose boards, placed on kegs of nails, served for benches for the accommodation of twenty of the boys; while the rest followed their own custom of sitting on the floor or ground. The frequent upsets from the slipping of the boards afforded much amusement during the year we had to depend on these unstable seats. By the second year we were enabled to secure proper benches, but the carpenter's table is still in requisition.

"The school reopened with thirteen of the old pupils, and in six weeks' time numbered forty scholars. We were compelled to begin at once to make the advanced pupils aid in teaching the others, and so avoid the expense of another teacher. One was employed for a few months with only the compensation of my teaching him English. The school has been greatly aided by the voluntary help of a native male teacher of Mount Lebanon, a Protestant now residing at Joppa. By his assistance a Sunday school for boys and girls, in which his wife (also a native Protestant) assists, was established. Mr. Constantine, a native of Joppa, and educated in one of Bishop Gobat's schools, is the principal teacher in the school, and is capable of managing the boys nicely. Thus commenced this boys' school, which now numbers one hundred pupils of various sects—Moslems, Greeks, Syrian Romanists, Syrian Protestants, and Jews."

From the pen of a visitor to the city we get a description of the school and its work, as well as of its surroundings:—



SCHOLARS AT THE MISSION SCHOOL, JOPPA.

“Ten minutes’ walk northward on the Nablous highway, which is bordered with hedges of cactus, that separate it from orange and pomegranate groves, will take us to the Joppa Mission School. It consists of two houses, with a small chapel-room uniting them. There are twelve rooms and a hall in the building, also a covered portico outside, in which the infant classes recite. The dimensions of the house are 60 by 25 feet. The lot is 140 by 60 feet, which allows the boys a playground and Miss Baldwin a flower-garden. Two fine palm-trees flourish near the house. There is a fact of interest to relate about these palm-trees. Before the school-house was built, in July, 1869, one of them—the crooked one—grew where it was necessary to lay the foundation. Rather than destroy the tree, it was resolved to attempt to transplant it. We dug the tree out by the roots, and the united efforts of eighteen men, aided by ropes and pulleys, removed it twenty feet to its present position. To the astonishment of all, it took root, and is growing finely. It was twenty-seven feet in height, one foot and a quarter in diameter, and probably fifty years old when this took place. The other tree grew too near the house also, and its roots began to undermine the foundation. Having succeeded so well with one tree, we determined to transplant this also. It was older and larger than the first tree, yet it was moved ten feet in February, 1874, and now occupies the position you see, to the right of the picture. At last accounts it had put out fresh branches and was thriving. The roots of the palm are about the thickness of a man’s finger, and are very numerous, sending slender shoots to the depth of twenty-five or thirty feet through the sand and sand-stone to reach water, which is the cause of its vigorous growth even during the heats of summer.

“The building materials for the school came from different parts of the world; some of the stone—a hard sandstone—from the vicinity of Beitdejan (the Beth-dagon of Scripture), some from Cesarea; the bricks for the chimney from the State of Maine; beams

and boards from Maine, and from Trieste, Austria; tiles and nails from Marseilles. Arab (Christian and Mohammedan), German, and American workmen were at various times employed in the building.

"The school-rooms are plain and serviceable. Maps hang upon the walls. Also placards with the Ten Commandments, the Lord's Prayer, and Scriptural texts, printed in English and Arabic. The desks and benches are comfortable, and were made by a German artisan, a member of the Temple Colony at Joppa.

"Mr. Selim Abu-Nadir, a native of Mount Lebanon, and graduate of the Syrian Protestant College, Beyrout, is a Protestant, and a most worthy young man, well qualified for his position as teacher of the Arabic language. He speaks and reads English. Mr. Murad Hadad, a native of Mount Lebanon, and a Protestant, residing with his wife and family in Joppa, engaged as an instructor in Arabic to the German colony, has charge of a Bible Class in the school, and gives material assistance to Miss Baldwin in examining the scholars.

"The boys are all bright, intelligent, and eager to learn. They vary in age from six to thirteen years. The plan pursued, is to qualify them for reading the Bible, by instructing them to read and write their own language—the Arabic. After acquiring the alphabet, and reading short sentences, they are given the Psalms of David, then the New Testament, and finally are able to study the Scriptures, and read fluently before they leave the school. Arithmetic, geography, and Arabic grammar are taught, also singing. They sing many English and Arabic hymns. Examinations are held twice in the year—at Midsummer and Christmas.

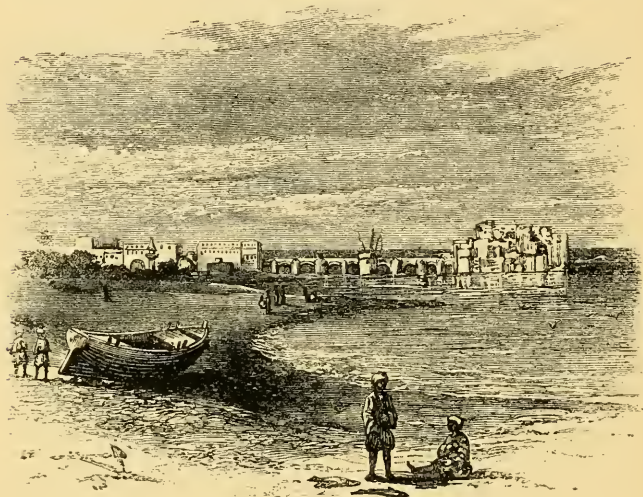
"This school at Joppa is the only one in a large district. Such schools are needed at Ramleh, Gaza, Lydda, and in hundreds of villages throughout Southern Palestine, that are peopled by an ignorant population, whose children are growing up in superstition and unbelief. The field is large, but the labourers are few."

Shortly after commencing this new enterprise Miss

Baldwin judged it necessary to return to America for funds wherewith to carry it on. She had no allowance from the Missionary Committee, save and except the fifty pounds of annual salary for her own support; and her contributions on behalf of the Cretan refugees had nearly exhausted her private resources. Looking at the matter all round, she judged it best to visit her native land, lay the scheme fully and fairly before the Christian American public, and gain what help she could from their generosity. This was her second visit home, and it proved to be her last. Affliction dogged her footsteps, and seemed at one time destined to put an end to her usefulness, for one day, while coming out of church, she fell heavily upon the granite floor of the portico of the church, and fractured her thigh. She gives the following account of it to a friend:—

“Your last kind letter was written on the very day I had a bad fall coming out of church. Just three days after my arrival in New York from Baltimore, this happened, and I am still unable to walk alone. The doctor thinks there was a fracture of the hip-bone, on which I fell heavily against the hard granite floor. On this account I am not allowed to use my leg; that is, to put any weight on it, so I move about the house on crutches. It is yet doubtful if I shall be well enough to travel to the Council. This would seem to be a pity, yet it would be the Lord’s doings, and who should gainsay it. *He* ordereth all things well for those who put their trust in Him, as I hope I do *fully*. Therefore I feel sure He will enable me in this also to say, ‘Thy will, O God, not mine, be done.’ The success which attended my efforts at Alexandria, and at Baltimore, exceeded my highest expectations. I have just received a letter from Rev. G. A. Smith, informing me that the Easter and Sunday School offerings for the Joppa mission amount to two hundred and twenty-five dollars! I shall put, as you request, the balance due from me to you to this mission fund. The eight dollars you gave Mr. Ambler was sent by him, I suppose, to the Foreign Committee, as I have

not heard from him. Did you explain to him that money sent to the Committee for me, *must be specified* for the 'Joppa Mission Fund'? Otherwise, it will go into the general mission fund, and I shall never hear of it. If you did not say this to Mr. Ambler, you had better write to him about it. The reason Bishop Whittle's name did not appear in the circular was simply this: we thought one bishop's name from one



SIDON.

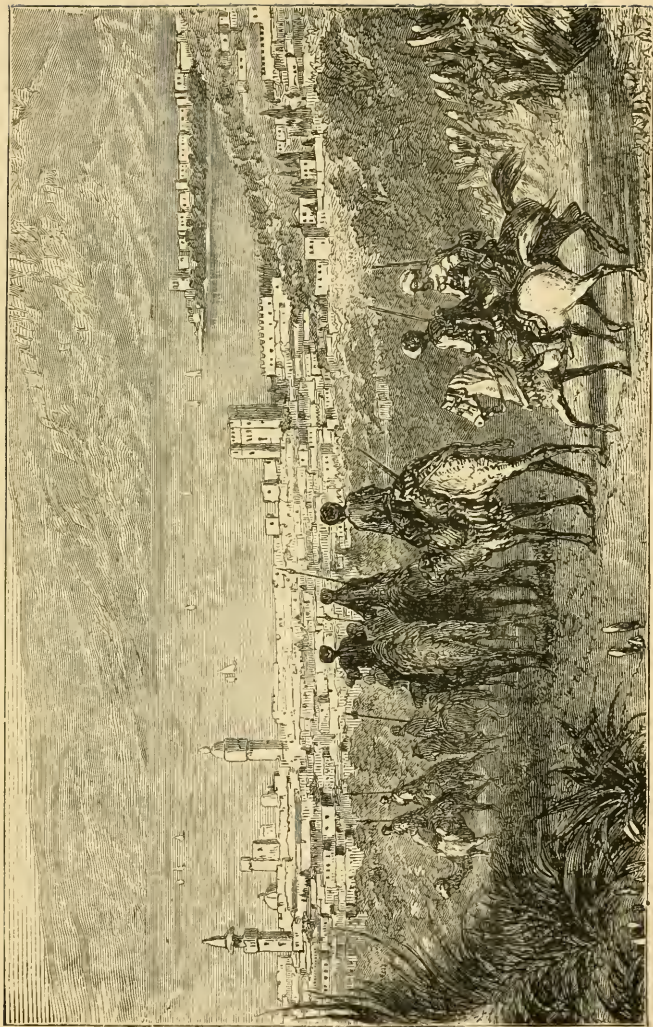
diocese was sufficient, not wishing to make the list too long. I saw him in Richmond, and he promised to do, or second, whatever Bishop Johns might propose for the Joppa Mission. Much love to all our dear ones, near you and afar off. Send love for me to those at a distance. You will excuse my not writing a long letter, as I must write to Bishop Johns, having much to say to him. My visit to Aunt Sarah Bird was short, but beautifully bright and cheerful. What a lovely family she has! Indeed, I find so many lovely families,

I can't say which is the most lovely. Aunt Sarah's supper-table, the night I was there, reminded me more of our own old table at Bellegrove than any I have seen; and the next nearest is here, at cousin Martha Bouldin's. This is a lovely country place. Old John Randolph's grave is close by the front door, and marked only by two unchiselled stones. Relics of his home and furniture remain in use, and were bought by my cousin, with the two houses he occupied. A curious-looking home John Randolph must have had! In a letter I received from Aunt Portia yesterday, she writes:—"Dr. Sparrow, of the Theological Seminary, Virginia, said, with respect to your enterprise:—Wherever a school could be assembled, and the Christian religion taught, *that* was missionary ground, and he could not but consider it such." To which Aunt Portia adds:—"This is encouraging for you." I expect to leave here on Monday next, having received a letter from Cornelia, showing that a previous letter from her did not reach me. In Staunton I found they had been in the habit of calling me 'Cousin Mary Greece.' Now, I suppose, I ought to sign myself, MARY JOPPA."

It would appear, from her letters and reminiscences, that Miss Baldwin spent the winter season of 1872-73 in America, pleading for her school, both by tongue and pen. Circulars were issued to friends in different parts, meetings were held, at which the claims of the youth of Palestine were pleaded, and collections taken for the purpose of placing the institution on a satisfactory basis. The Missionary Committee could not vote funds sufficient to do this, but they expressed their full approval of Miss Baldwin's work, and commended her and her errand to the loving consideration of the churches. The spring of 1873 was very successful, and hundreds of dollars poured in, in response to her appeal. Then, all at once, came the sad accident to which she refers above, laying her aside from active service, and, to all human appearance, stopping her work. But "man's extremity is God's opportunity;" in our weakness, He is made

strength. During her illness she was encouraged to make a second application to the committee, and eventually, after considering all the circumstances of the case, they agreed to assume the direction and expenses of the Mission from the first of the following January. Miss Baldwin had succeeded in obtaining two thousand dollars for her school, and with this sum she hastened back as soon as her accident would admit of her traveling, to place the undertaking upon a firm and satisfactory footing. True, she had to return to the scene of her labours upon crutches, for the physicians who attended her discovered that the thigh fracture was one which would cause permanent lameness, and honestly told her so; but nothing of this daunted her spirit. She regarded this trial as one sent direct from the hand of God, and was never known, to the day of her death, to utter a murmuring or mourning word respecting this misfortune. Indeed, it is to be questioned if she considered the accident at all in the light of a misfortune, seeing that mainly because of it, the Missionary Committee took up and sustained the work which lay so near her heart. Says a friend who knew her at this time:—"Miss Baldwin spoke but seldom of the great trial of this part of her life—her lameness. From the time of the fall to her death, she was seldom out of pain, either by day or night,—pain which was often *severe*. Her physicians were open with her, and told her at the time of the accident what was before her. Yet she did not murmur, and but little regret was ever expressed in words. She uses the term 'thigh-fracture;' it was a correct term. The little knob on the end of the hip-bone, which works in a socket in the corresponding bone, was fractured, but at her age it was without remedy, and the consequences were fearful and life-long."

After being detained in America for some months, on account of this accident, she took courage and sailed for Syria, *viâ* Liverpool. In spite of her inability to move, except on crutches, she safely arrived at Joppa on



BEYROUT.

December 11th, 1873. A short note to the missionary editor, announcing her safe arrival, runs thus :—

“*Joppa*, December 20th, 1873.—I improve the first opportunity since my arrival at Joppa, on the 11th, to inform you that, by Divine favour, I have been brought safely back to my post here. I requested Miss Maury to inform you of my progress out, to whom also I sent several general letters from Liverpool, Gibraltar, and Beyrout. The whole of my voyage out to Joppa was so remarkably favourable, that I cannot but believe that I was led by the hand of the Lord. In no one particular did I meet with the least difficulty, not even in landing at Joppa, where we had reason to expect some difficulty. On arriving at our residence here, I was welcomed by all the boys of the school, who were ranged on either side of our entrance gate, and as I bowed to them they began to sing a hymn of welcome, in Arabic, prepared by the teacher, and set to the English national air of ‘God save the Queen.’ The scene, and the sound of music, was most touching to me. I have not yet been able to make any general examination of lessons, but so far as I have done so I am exceedingly pleased with the progress made during my absence. I write now simply to announce to you my safe arrival at Joppa. At the end of the year I will write again, more particularly of the school. Please insert this letter in *The Spirit of Missions*, for the comfort of my numerous friends, to whom I cannot now write, to relieve their anxiety, especially on account of my lameness.”

The next communication, addressed to the secretary of the Woman’s Auxiliary, enters still further into these circumstances :—

“You ask me to give you some account of our work here, and kindly tell me not to fear repeating myself, or hesitate about fully entering into particulars. When I look back upon the past, and retrace all the ways by which I have been led by the good hand of the Lord since my first arrival at Joppa, I feel deeply impressed with the goodness of God towards me. I came to Joppa

from Greece, in June, 1869, believing I should be associated with Miss Arnott, a Scotch missionary lady, who had just begun an independent day-school, and desired to have a boarding-school in connection with it. We formed plans for this object, and partly executed them, when I was shown by a remarkable providence of God, that I ought to withdraw; and when I had done so, the school for boys, which I now have, was as remarkably placed before me. I accepted it, and assumed the building, which had been erected for the girls' school. Travellers, and other kind Christian friends, contributed, so that I was enabled to carry it on for two years. I then went to America, partly to visit my native land and kindred, whom I had not seen for twenty-five years, and partly to ask the Foreign Committee to take charge of my work. They declined assuming it at first, but expressed their approbation of it, both by word and deed, making a liberal contribution to it. When I had gone round visiting my friends and relations, I seriously and prayerfully considered what I should do, and was led to go forth in the strength of the Lord, just as I was, a lone female, and ask Christians at large for aid to carry on my school. I met with the greatest success in the South during the months of January and February, 1873. I then left Baltimore for New York, where I hoped to be equally fortunate, but by one of those mysterious providences of God, I had a fall coming out of church, only three days after my arrival, which confined me to the house for over three months. Thus I was not only prevented from prosecuting my plan for the school, but also from sailing in June for the East. But, during my unavoidable detention in New York, the way was made open, and I was invited to make a second application to our Committee in behalf of my school, which was favourably considered; and the Mission was assumed by the Committee on the 1st of January, 1874. This being satisfactorily arranged, I was able, on the 2nd of July, to return to Virginia with my brother, to wait until I should be able to go again

North and sail for Joppa. Though not recovered, I felt equal to embark in October, and not being overmuch discouraged, I returned to the North, and sailed on the 11th October from New York, with a party of missionaries for Liverpool, where I left them, and sailed direct for Beyrout, where I arrived safely, having had a most prosperous voyage. I remained a few weeks with my nephew, Mr. J. B. Hay, and family (U.S. Consul-General for Syria), and then came on to Joppa with my sister, Mrs. Hay, where we arrived safely. Thus was I most wonderfully preserved through my long voyage without any difficulty, notwithstanding my lameness.

"I found my school in a flourishing state. Those boys I had left quite little ones had grown almost out of my recollection, and the larger ones almost the size of men. For the latter I had engaged a new teacher in Beyrout, who followed me at the end of the year, it being then the commencement of December, just in time to witness a celebration of the school on New Year's Day. I was much pleased with the progress made by the scholars during my absence, and felt greatly encouraged to begin anew with my teacher for the higher classes. Time passed rapidly by till the end of June, when we had a private examination, which gave us great satisfaction. I enclose one of the specimens of writing made for the examination by one of the boys. All the boys who could write made quite a large number of specimens, too many to send home by mail. Being at present in better circumstances for taking children to board with us, we have now two little boys—they have been with us nearly a month—one a Greek Christian boy, the other a Christian Copt. They are both nice little boys. They will both, I believe, be allowed to grow up with us as Protestants, and, living with us, their progress will be much better than with day pupils.

"My sister, Mrs. Hay, takes an active part in the work of this Mission in every way, and more than makes amends for my lameness, from which I have not recovered; indeed, I doubt if I could carry on the work

without her aid as an associate. We have now very hot weather, but cannot, like you, retreat quickly to some lovely spot for a change and diversion of mind from your daily duties at home. Some go from here to Mount Lebanon, *via* Beyrout, but for me the fatigue of getting there would be too great. This season here is extremely quiet, there being a cessation of schools, and mostly of other active employments.

"I must tell you that one of the boys living with us (the Copt) is quite black. His mind seems bright. I am teaching him a hymn, 'The Evening Shades,' from our Prayer Book; he is getting on nicely with it. I am teaching him in English. I think he is about eight or nine years old. I hope we shall be able to make something of him. The two boys recite their hymns to us at morning and evening prayers.

"Your affectionate friend,

"MARY BALDWIN."





CHAPTER XV.

SCHOOL LIFE IN PALESTINE.

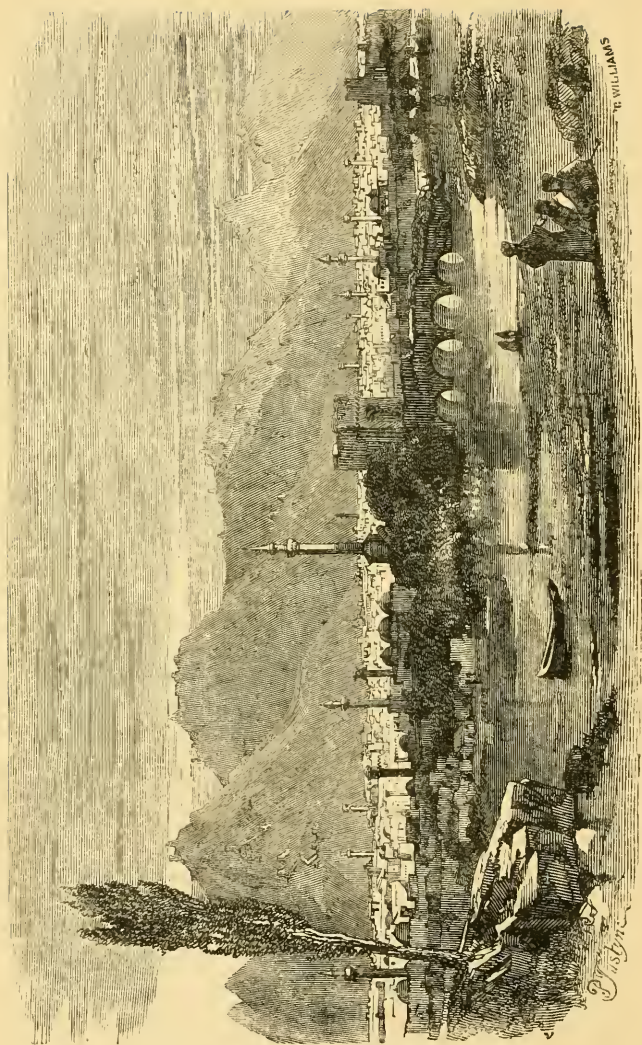
- "Some yield to weariness and thirst,
And, kneeling on the sod,
Forget awhile the trumpet's call,
Their country, and their God.
O! flash the torch of truth athwart
The gloom of heather night,
And cheer ye with a song of faith,
And trumpet-sound of might.
- "They will not pause—those eager souls—
Where pleasure's waves roll by;
Nor, heedless of the Master's call,
In selfish langour lie.
They hear the call of dying souls,
The Master's high command;
And pure resolve and zeal inspire
The missionary band."



DURING Miss Baldwin's visit to America so much interest had been excited in relation to her work among the various Sunday Schools visited by her, that numerous promises of help were made. One of the most favourite forms of aid seemed to be the foundation of scholarships, by which some Arab, or Mahommedan, or Jewish boy should be supported and educated in the school. The cost of each scholarship amounted to twenty-five dollars, or about £5, annually; for Miss Baldwin indulged in no luxuries, either for herself or her scholars, but strove always to conform her style of housekeeping to the frugal plan adopted by the *fellaheen*. Accordingly, this small amount represented the total expense of maintaining and educating a boy

for a year. Many Sabbath schools in America, having heard from her lips the story of her brave efforts to establish and conduct this Protestant school at Joppa, undertook to collect funds sufficient to pay for the support of boys. In return, Miss Baldwin engaged to furnish them from time to time with particulars of the selection, and progress, of their *protégés*. The reader will thus be in a better position to understand the purport of some of the following communications:—

“*Joppa*, February 21st, 1874.—My dear Christian friends, and little children of the Sunday School of Grace Church, Berryville, Virginia,—I am informed by the Rev. R. B. Duane, Secretary and General Agent of our Foreign Committee, that you have manifested your interest in the Joppa Mission by raising a scholarship, and that you desire to have it appropriated to a special boy, and to have his name given to you. It may be seen in my circular, put forth during my visit home to America, that it was not my design that *every* contribution of scholarship-money should be appropriated to a *special* boy, but that the aggregate of all the scholarships should form a fund for all current expenses of the school. It is, however, possible that in your case the general object desired may be facilitated by your having a special boy in view, therefore I yield to your wish. I do not know to whose special action in Berryville I am indebted for the interest excited in your Sunday School, unless it be your pastor and his wife (my cousin), so beg to express my thanks generally. The name of the boy I have selected is H. Geshan, a very good boy, and one who promises well. He is about twelve years of age, and has been in the school nearly three years; he has also learned to read, speak, and understand a good deal of English. Both he and his father are willing that we should prepare him to be a teacher. I have hopes that he will in time become a good Christian teacher, and for this end I ask you all to pray that God’s blessing may rest on our efforts in his behalf. I will write you again about him. My sister



ANTIOCH.

Mrs. Ann M. Hay is associated with me in the work. She once lived in Berryville, and may be known to some of you. We unite in love to all who know us, or of us, and commend our work to your prayers."

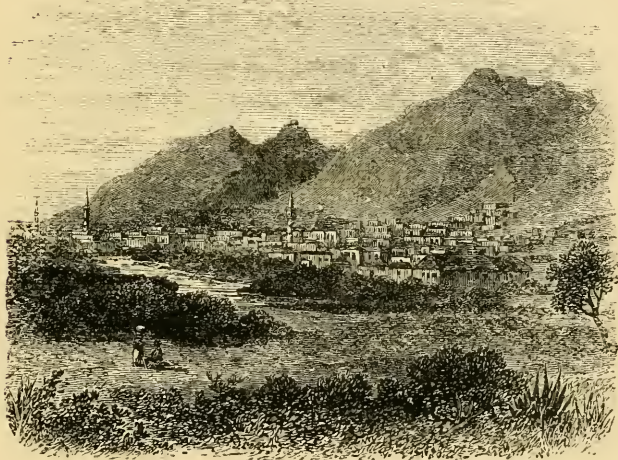
To a dear friend she writes:—"I hope you do not think that I have abandoned you, or feel regardless of your kind consent to aid me in the objects agreed upon for the benefit of the Joppa Mission. Since my return from America I have been variously occupied, especially with the difficulties of building in this country. The new school-room, which is to serve also for a chapel-room, is being made. It will answer beautifully for a chapel-room. As in the providence of God I was not permitted to remain long enough in America to aid you sufficiently in raising a fund for the support of a young clergyman for our work here, I now present another object for us to work for—viz., to procure a fund for furnishing our little chapel-room, and to get a communion service for a small congregation of, say, fifty persons. Please write me how I can aid you in this object; or can you manage it yourself, with the aid of our mutual friends, Rev. J. Weaver and his wife? They will, I believe, be pleased to help in such a cause. Beside the communion service, a reading-desk and some chairs are greatly needed. Chairs would be more suitable than long seats with backs, as the room must be used during the week as a recitation room. We have had the communion several times lately, and have felt the need of a suitable communion service. Should one be procured, I should wish these words to be engraved on it: '*Joppa Mission Chapel, January 1st, 1874.*' We can arrange later how it had best be sent out. Another time I will ask your aid in procuring books for the school. I derive much help from my sister, Mrs. Hay, who, as you may know, is voluntarily associated with me."

To the superintendent of a Sunday school in Baltimore she writes:—"Your kind letter found me in my home at Joppa. Soon after its receipt my nephew, Mr. John B.

Hay—who once so zealously pleaded the cause of the Joppa mission in your city, and who is now, as you may perhaps know, United States Consul-General at Beyrout—came down to Joppa to assist us in the work of building a new school-room. This work has been so much interrupted by the unusual and extremely rainy and stormy season, and other difficulties in building in this country, that it is not yet completed, and, in consequence of being kept in a state of confusion, it has been difficult for me to do any writing. I now make an exertion to reply to your kind letter, lest your Sunday school be impatient, and begin to think I have forgotten them. Please tell them I remember well my pleasant visit to them, and that I rejoice to hear their numbers are increasing so much. I thank them very much for the interest they have manifested in my work at Joppa by contributing a scholarship for this year, and I trust they will be able to do as much every year. I also hope you will be able to visit us some day, and then you can tell your school all about our mission here. The children will be amused to hear that some of the boys of our school come so dirty that we are obliged to make them scrub their feet with *sand*! We wish to teach them to be clean, like Christian children, but it is hard work to inculcate the lesson successfully. We have now some very nice boys who have been several years in the school, and they are making good progress in their lessons. We hope to be able to raise up a class of young men who will become themselves teachers of the Gospel to their own people. I must stop now, but I hope another time to write you more at length.

“Thanks for the kind interest you have awakened in your Sunday school in favour of its advancement. I would like to say, also, to your scholars that *I thank them very much*. Some of them are doubtless my little cousins, and perhaps some of the teachers are my cousins also. This is a very pleasant idea to me. It is very kind of them thus to prove their goodness by manifesting a *practical* interest in our work. I was very sorry not to

have seen more of your Sunday school when I was in Staunton, but that little showed me what the school was capable of doing. I had, however, little idea that my remark, 'It always pleased me to see the best in the land serving the Lord in this way,' would result in a permanent blessing to our work. In response to your proposal to maintain a pupil permanently in our school,



VIEW OF ANTIOCH.

I will now give his name—Halleet Gandeur. He is a boy of about ten years old, and has been for several years in the school. His father is a Christian man, but has not yet joined any Christian church, although he regularly attends the Protestant service held in Arabic at Miss Arnott's school-room, every Sunday morning. We had thought of taking his son, whom I have named to you, into our house, but now for the present we have another boy. We take them by turns to improve them in English, and to teach them many other things. This

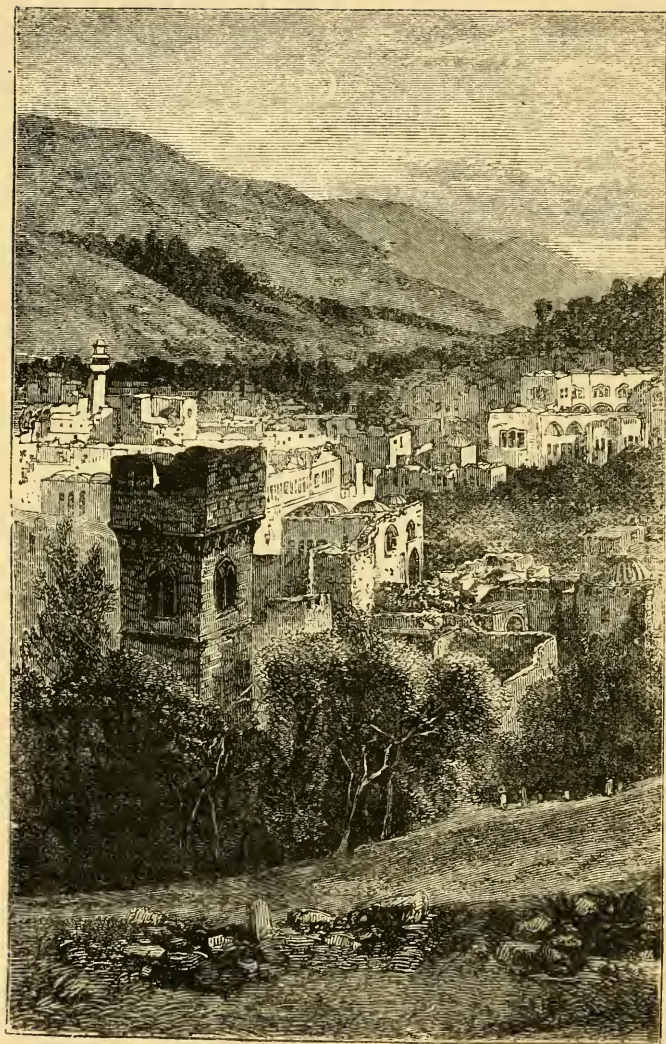
Halleet Gandeur has hitherto been too small for taking into our house ; his improvement in English has not, therefore, been in the way of instruction by conversation. He, like many other boys, knew nothing when he first came to the school, but now manifests a great desire for learning. We find it very difficult to teach the boys to be clean, but this is mainly the fault of the parents ; so, as soon as we get the building work over, I shall begin with the mothers' meeting, and hold it regularly once a month. Then I hope to see some improvement, not only in little Halleet, but in all the other children. My sister, as you know, is not a regularly appointed missionary, but is doing with me missionary work as her delight. May it not be that another day some of your present scholars may come out to take my place?"

To another school she writes :—"I am so pleased to learn from your good pastor that you have given a scholarship to my school, and that you think of doing the same next year. The Easter holidays are over, and the boys are returning to the school. I dare say you would like to hear what lessons they are learning. Well, I will tell you. The little ones learn to spell, read, and write. The larger boys are learning grammar, geography, and arithmetic, and Bible history. They also learn many hymns, both in Arabic and English ; for many of them are regularly taught English. I now teach the Bible class a verse by heart every morning ; and, as you may imagine, this class is a very great pleasure to me. Then, they have singing lessons three times weekly, so that they can sing hymns nicely both at the close of the week-day school, as well as in the Sabbath worship. Last Sunday I was so agreeably surprised to see all look so clean that I ventured to praise them, and, as you may think, this pleased them exceedingly. On Sundays we have school in the morning, which we find is the best time here. Thus you see that the children here in your mission school are doing the same as in English and American schools. I dare say that you can hardly realise this. But their dress is so different that they

would appear strange to you, were you to see them. Is it not a good thing to aid in giving these children such good means of education—of placing that great blessing in their power? May our Lord Jesus bless you for it: I am sure He will. Perhaps some of you may travel, another day, as far as Palestine, and then you can see the school for yourselves. The next time I write you I will enclose a letter from one of our boys.”

To a Ladies’ Missionary Society she wrote thus:—

“*May*, 1874.—I received your kind letter of April 6th only by the last mail, quite too late to reply to it, by any possibility, in time for the meeting of your society on the 10th of this month, for which I feel very sorry. It affords me great pleasure to write you some particulars about our school for your ladies’ society. The children of our school are of various nationalities, though nearly all are natives of Joppa, and are chiefly of poor families. Some few, however, are children of merchants; but in saying this I give you little idea of the class of men they are—so different are they from the same body of individuals in civilised lands. But the children are the same as others in all lands, in needing instruction of every kind, in order to elevate them from their state of ignorance and filth; and to this end we constantly labour. Since my return from America, I see a great improvement in the children in many respects, especially in their personal habits and cleanliness. On Tuesday last we had an exhibition of the magic lantern for the school, when, to the children’s great delight, we also invited the mothers. We were gratified to see the mothers so neatly dressed and conduct themselves so well. When the exhibition was over, many of them remained behind and talked with us respecting their sons. They expressed a desire for them to learn all that was good and improving. This good wish was not realised in regard to one boy, who the next day went to the well, and finding some young chickens near by, gave them a ducking with the water he should have taken to the boys in the school. You express a wish to know what we teach the boys.



NABLOUS.

We instruct them in reading, writing, arithmetic, geography, the grammar of their own language, English, Bible history, and singing; besides direct Scriptural instruction, as it regards the plan of salvation, each Sabbath in the Sunday school. As I think children should be first taught their own language, and then a foreign, I arranged to have their Arabic lessons in the morning, and their English ones in the afternoon. I think religious teaching is conveyed so much better in their own language. In a language foreign to them, one is apt to take too much for granted, and imagine that they understand when in reality they do not. The present needs of our mission have been supplied by our Foreign Committee and some other Christian friends just before the Committee assumed this mission. What is needed now is that you should supply the Committee (in part, I mean) with the means they have pledged for the mission, and in doing this you will greatly oblige us. Another year we may need something more. I thank you most heartily for your kind intention of extending hospitality towards me whenever I may again visit my native land. That is all in the distant future, and may never come to pass. God only knows.

“We have also a Sunday School, at which from twenty to thirty attend. As we live out of town, we think it best to hold it in the mornings only; for when we held it in the afternoons the scholars came out at mid-day and played in the road, which was a bad practice in every respect. Some Mahommedan children attend this school in company with the Christians—a circumstance which I consider very encouraging. From our Sunday School they go into the town to attend a service in Arabic—Protestant, of course—held at Miss Arnott’s school-house. You may not be aware of the fact that Miss Arnott has a Protestant boarding school for girls in Joppa, many of the pupils in which are supported by private subscriptions.

“I thank you very much for your kindness in forwarding so promptly the communion plate for our little Joppa

chapel-room. I will with great pleasure acknowledge its receipt to our Committee as a gift from the Church Missionary Society. Will not this be correct? Although I spoke to you, or rather wrote you, of needing a desk, I did not think of your getting it in America. I am, however, equally obliged to you for it, because my nephew is now, with his family, on his way home to America, whither he has gone on leave of absence. He will shortly be in New York, and can aid our Committee to send out the desk. I had hoped that the panic of which you speak would not be much felt out of a certain business line, and that charity would flow on with little interruption as usual. We have had services several times in our new chapel-room, and find it to answer very well, as also for a class-room. The building work in which we were so busily engaged is now completed, so that we are proceeding with our school work without interruption. We are much pleased with the new teacher we got from Beyrout. He is most faithful in every respect. I believe he will soon join our church. He seems to be quite prepared for it, but I prefer that he should wait until some clergyman visits Joppa, and converses more particularly with him upon these things.

"I wrote, as you requested, a letter of thanks to Mr. Wall for his kindness in making the plan of a church. We have not, however, used it; but instead we built up a room *between* the two houses, and we find that it answers our purpose as well as a separate building would. While kind friends were aiding us so liberally at home, we suffered last year quite a persecution of our school from the priest, which we feared at one time would entirely break it up, and we thought seriously of returning home. As if to add to our distress and perplexity, there went abroad a report that an order had been issued at Constantinople to close all the Protestant schools in Syria. In addition, our old teacher, Constantine Azar, resigned, saying that his physician recommended his being more out of doors in the air than his duties in the

school admitted of. These things, all coming on us about the same time, depressed us exceedingly. We determined, however, to engage another teacher, and hold on till the end of the year. It was well we did; for by Christmas our school had revived again, and we had quite an interesting celebration; indeed, it was most satisfactory and consoling to us. Our house now admits of our taking a few boarders, so we have four boys as boarders, besides forty-four day pupils—enough, I think, for our present means. I have recovered a good deal from my fall, but not enough to enable me to lay aside my crutches; yet I hope to do so some day.

“Your letter of May 4th was duly received, and I now thank you much for it. At the end of June we had an examination of the school, and were much pleased with the progress made generally by the pupils, especially in sacred history. They were examined also in Arabic grammar, arithmetic, geography—which branches of learning they had been studying with the new teacher I brought from Beyrout. The examination was private, being the first they ever had. They wrote out a number of specimens in English, and Arabic, too many to send home. Your Sunday School will, I know, be pleased to hear that their boy took the first prize in all the classes excepting that for Scripture recitation; in that subject another boy was before him. *Your* boy, Hannah Geshen, is a very good boy. I sent to our Committee some national songs which he copied for our picnic excursion at the close of the examination. You will probably see them, but in case you do not, I send you a copy of the second chapter of First Epistle of John, made by him in both English and Arabic. I sent an account of our excursion to Dr. Duane; he will, I believe, have it printed in the *Carrier Dove*, so that I shall not repeat it here. We have now excessively hot weather, so that we all feel quite done up. We had heard of the death of our aunt Baldwin, before receipt of your letter; it was what I expected. There are but few of my father’s family left now.

“I thank your Sunday School very much for the interest which they take in our mission here in Palestine. I daresay they have read often about Simon Peter’s trance in this town, during which he was taught of God to know that all men who believe in Jesus Christ shall be saved, whether they be Jew, or Gentile. The house in which Simon Peter was lodging at the time of that trance, is still shewn here. I have been in it, and walked over it—a very easy thing to do, the house is so small. I think it likely that it stands in the same place as asserted. The large stone at the wall in the courtyard at the back of the house, looks as if it might have been there from the time of our Saviour; and then, its situation is the same as described in the Acts of the Apostles, which says that it was near the sea-side, and was the house of a tanner. At this day that is still the part of the town in which the tanneries are carried on. Again, this town of Joppa is the place where Peter came from Lydda, and raised up from the dead, Tabitha, or Dorcas, the good woman who did so much needle-work for the poor. And here we have commenced, and are carrying on, a school to train children, as is done in Christian countries, that they may grow up in the knowledge of Jesus Christ, the Saviour of mankind, who lived, suffered, and died in this land of Palestine, to redeem our race. We do trust in God to incline the hearts of our people at home to send us the means to educate these children. I have told you before of the lessons the boys are set to learn, and all these lessons keep them busy most of the time. Some of them remain after school and learn to attend to the garden, and do various other things, when we always talk to them in English. Would you like to know who the Miss Arnott is of whom I so often speak? She is a missionary lady who has a boarding-school for girls in town, many of whom are the sisters of the boys of our school. Is not that nice? Miss Arnott says that I ‘must train up husbands for her pupils, while she trains the wives.’ I trust, my dear friend, that God will graciously grant



ARAB SCHOOL.

your desire to visit Palestine, and that I shall have the pleasure of shewing you over the school.

"You will be interested in learning that some of our boys are now able to draw a decent map of Palestine. The only thing I have to trouble me is the great irregularity of some of the boys. I find it so difficult to make them come every day, except in the case of a few whose fathers wish them to be regular, and oblige them to be so."

To another friend she wrote:—"I reply by first direct mail to your kind letter, announcing to me that you had sent twenty-five dollars to the Church Missionary Society in April last, for the benefit of a boy in my school. You ask if I have received the donation. It has not come direct to me, but I presume the Church Missionary Society paid it over to our Committee, though I had not heard of it until I received your letter. I thank you much for what you and your school have sent, and for your promise to repeat the amount next year. For various reasons the school is not so large as it was while I was in America, but it still goes on well. I will select a little boy for you about seven years old. He has been in the school some time, and has learned to read Arabic well, and can read a little in English."

"*New Year's Day*, 1875.—It is with a heart full of joy and gratitude that I can tell you how God has blessed the efforts and patient waiting of my dear sister and myself in regard to the school, and what a delightful examination and celebration we have had to-day. But before I tell you about it, allow me to wish you and all the Committee a very happy new year, and may it be to you and yours, a prosperous year, and may all our good wishes in regard to missions be fully granted. To return to my subject. The only thing we had to regret respecting the school, was that Bishop Bedell and his wife could not remain to witness the celebration. They took us quite by surprise a fortnight ago, but as they went on to Jerusalem the same day, they had only time enough to see the school. The bishop seemed to take

great interest in examining the boys. He wrote his name for them on the blackboard, and told them he would see them again on his return. They returned last Monday evening, and left the next day by the Russian steamer for Alexandria, and Cairo, where they had arranged to stop two months.

“To return again to the school. There were thirty pupils present out of the regular attendants, besides several new ones, also a number of their parents. A table was prettily arranged in their midst with a garment for each, with parcels of sweets and oranges, which the children eyed with peculiar interest. Mr. Murad, the teacher, opened with singing with the boys a hymn in Arabic, and then examined his class of ten boys on the first two books of Moses. The boys answered well. Next came Arabic grammar, then four boys read from St. John’s Gospel, first chapter, in English, and were followed by another class of eight boys, who were only beginning to read English. Then Mr. Selim Abu Nadir examined his class in arithmetic, and geography, then the whole school on the birth of Jesus. To these questions they answered well in Arabic, and those who could reply in English very nicely. Then there were several dialogues spoken by the boys, which had been prepared by the teachers as a surprise to my sister and myself. They greatly amused the parents. I wished to have sent you translations of them, but Mr. Murad said that literal translations could not be made; he would, however, try, but cannot have them ready to-day. One dialogue was on a case of theft (a book having been stolen from a schoolboy), and the culprit brought before a judge by a boy who found the judge more intent on some money he dropped, than on the case before him. Another dialogue was to show the advantages of the school and its prospects of future success, and so on. These dialogues were most entertaining, and one father said that he had three sons whom he would send to the school. Another father remarked that when he was a boy there was no school, but here he saw not only a

good school, but a table full of tempting things to be given to the boys. After the dialogues, the gifts were distributed, greatly to the satisfaction of all.

“You kindly ask me to send you a subject in connection with our work, that we may pray together over it. Last year you kindly made the same request, and I asked for your prayers on behalf of our school. Our school is now unusually flourishing. May we not consider this as an evidence that our Heavenly Father has graciously answered our prayers? Now I desire that you will kindly unite with me in prayer for God’s special blessing on a boy who lives in our family, that he may be savingly converted to God, and continue His faithful servant until death.”

To another friend she says :—“You wish me, dear Miss E., to write you something about the school for publication. To comply is about the hardest thing I have to do. I take my pen, and feel very much as some of my scholars in English do when I request them to ask me a question in English. They look at me with an expression of despairing ignorance, as much as to say, ‘What shall I ask?’ You will, I think, be interested to know that my sister’s diligent application to playing on the organ, with the hope of being able to teach our boys to sing, has been realised. She took lessons on the piano when she went to school, but did not practice after, so that she had quite forgotten the notes. Last winter she engaged a German lady to give her lessons every week, and this, with her diligent practising, has proved successful.”

To the Superintendent of the Theological Seminary, Virginia, she writes thus :—“I have much pleasure in thanking you for the announcement contained in your letter of June 15th, that you, that day, had forwarded to my special account the sum of twenty-five dollars, being the contribution of the Seminary Sunday School for the support of Abraham Gandeur. Your little *protégé* has attended school regularly, though but seven years of age, and reads his Arabic Testament and

Psalms. He is learning to write, but uses a slate, not being advanced enough to write with pen and ink. As soon as he can accomplish the task I shall send you a short note from the Arabic language, accompanied by a translation made by his teacher, Mr. Selim Abu-Nadir. Abraham's father is a retail lumber merchant in Joppa. His business barely supports his family. Abraham has three brothers, and two sisters, the elder of the latter being employed as nursemaid in an English family. A visit to the store belonging to Abraham's father would amuse you. It is only a narrow vaulted room, filled with fragrant pine boards and beams from the gulf of Adalia. The street is only twelve feet wide, and he can readily converse across it with his neighbours. Mr. Gandeur is attached to the school, and obliges me in many ways by attending to any little business matters in his power. I employ him to sell the Bibles and other books of the British and Foreign Bible Society, whose agent I am. Mrs. Gandeur is proud of her children, and pleased at their progress in the school. She attends regularly a mothers' meeting I hold on the Sabbath. The cholera is now prevailing at Damascus, and Beyrout; we pray that we may be spared the visitation. Should it come among us, the scholars will be scattered to their homes till the scourge is past.

"Pray for us, my dear friend, that the blessing of our Saviour may be upon our work, and that we faint not in the hour of trial. We plant and water, but God alone can give the increase. I trust the interest you take in the work will lead you to aid me, by inducing your friends and acquaintances to lend a helping hand from time to time, as the Lord hath prospered them. Through you I must express my gratitude to all the members of your Sunday School, who thus lend me their aid in preparing the poor boys under my care to receive the Word of God."

To another friend:—"Owing to the stormy season, and steamers passing by, I did not receive your letters promptly. We are having the severest storm of the



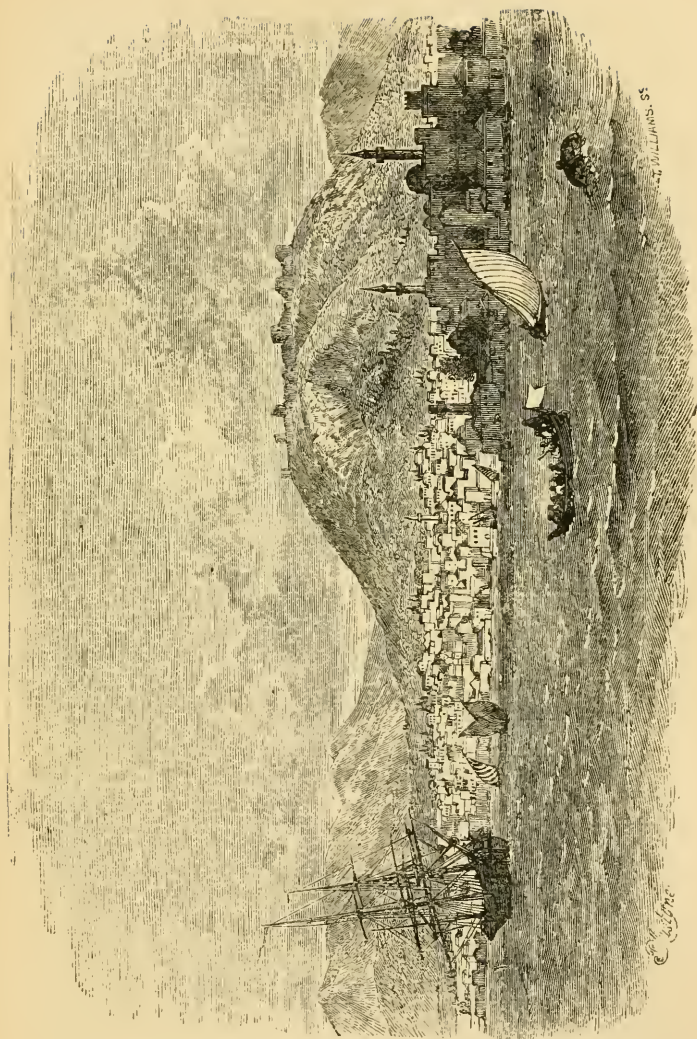
MARONITES OF LIBANUS.

year, and the steamer which was expected yesterday in from Alexandria, will probably pass again, having on board Mr. Cook, and a large party of excursionists with him. Mrs. Hay has just gathered up a plate of *hail*, quite a wonderful thing for this time of year. Thanks for your kind appreciation of my letter; I will try to write you another, which I hope will give equal satisfaction. You ask me to begin where I left off, and describe something of the routine of my daily life. I might adopt the language of Mrs. Quinby, our missionary to Japan, and say, 'We live the same from day to day almost all the year round.' When we reopened the school after the summer vacation, on the first of October last, we were much troubled to see it so small, and so it went on for some time, during which we made some changes, and got the school under a better organisation. Since then it has gone on well, and is now increasing—we have now four boarding pupils and forty day scholars. God does not try us, or our work, for naught. The consequence of our day school being reduced in numbers is that we were led to receive boarders—a step which we had often contemplated wishfully. It occurred just at the right time, for it was not till then that our house would have admitted of taking boarders. Making clothing for them, and attending to their various wants, as well as administering needful *reproofs*, gives to my sister and myself a good deal of occupation. I cut and baste the garments, and my sister sews them in a machine. It was through my sister's perseverance that she learnt to sew with it; we find it an invaluable help in our establishment.

"I must, in compliance with your request, now write something about our teachers. The first teacher we had, Constantine Azar, resigned at the end of October last, by the advice, he said, of his physician. Mr. Abu Nadir, the young man I engaged from Beyrout at the end of 1873, has proved a most valuable aid. He has resided in our house, and now has charge of the boarding boys. He united himself to our church last autumn, I

think, and so far, has led a decided Christian life. He is a Maronite from Mount Lebanon; was educated in an English school there, until he went for four years to the American College in Beyrout. His experience in teaching before he came to me, was one year in the English female school at Nazareth.

"Our other teacher is, I think, very efficient. He is a married man, and has a family of children. He is also from Mount Lebanon, and is one of the Christian fruits of the American mission there. He had some years' experience in teaching, and we were glad to be able to get him, though at first only for a few hours daily. His time is now fully occupied in teaching in the German school, and preaching on Sunday mornings to a congregation of Arab men, beside to Miss Arnott's family of girls and some others, at that lady's house in the town. He resides opposite to us, so that he conveniently attends our school. These two men are the only paid Arab teachers we have. We make some of the larger boys teach the younger classes, as needed. I have in the morning a class for reading in the English Bible, and my sister has one in the afternoon for English reading in school books. My time is often occupied in reproving the schoolboys and teaching them lessons. I will give you an example. Yesterday a boy in the first class broke a law which I have been compelled to make, like unto that of the Medes and Persians. This law enacts that all who *climb* over the wall around the school, must be punished with dismissal. I myself dismissed him, and he twice attempted to come back over the wall, but I waited on the spot and finally made him go home. To day he came back quite humbled, and begged pardon of the teacher and myself. He was excused on condition of promising not to repeat the fault, and has been very pleasant all day. These children are allowed so much liberty at their homes, that we are obliged to be the more strict with them at school. The boarders give us but little trouble. I will write of them in another communication. Still, I ask you to continue praying for us."



SMYRNA.

Writing later to the same friend, she says:—"We have decided not to give more than one month's vacation this year, and will postpone the examination till the close of the school. Therefore, I send you now my report. We feel that God has peculiarly blessed our efforts in behalf of the school during the past six months, and especially since I wrote you in May last. The boys have improved wonderfully in their lessons, and have been much more regular in their attendance. The number kept up until a few weeks ago, when the season for sore eyes began, and, in consequence, many had to remain at home. Four of the Jewish boys have continued very regular; the other three have fallen off in their attendance. We either go or send, when a boy is absent, to know why it is. This keeps them up to the mark.

"We quite lately had, most unexpectedly, the pleasure of a visit from Professor Dennis, and his wife, who were staying for a week at the hotel. As they had plenty of time, I asked them to visit our school. They both came, and, as Professor Dennis speaks Arabic, he examined the boys. They both expressed so much pleasure and surprise at the proficiency of the boys, that it occurred to me to ask him to have the kindness to write out for me his impression of the school, as I could show it so much better than I could write about it. He most kindly addressed me a note, of which I feel rather proud, coming as it does from a professor of the Beyrout College. I enclose you a copy; it speaks for itself. His remark that we must have good teachers, is true. We have two of the very best native teachers, I believe, in Palestine. The travellers left here a week ago, and must be as far as Naples now. We intend to prepare our boarding pupils for teachers. I forget if I told you that a new batch of men are again surveying the route for a railroad from Joppa to Jerusalem. They have completed the survey of the harbour, and I am told that it will be a splendid harbour. They started yesterday for Ramleh, to complete the road. If the harbour is improved, and a

railroad made, it is said that Joppa will become a second Alexandria.

“Here is Professor Dennis’ testimonial. He says: ‘I was exceedingly pleased and interested yesterday in the examination I made of the boys’ school. Their answers, both in Arabic and English, were prompt and unusually correct. I am surprised at their proficiency in English. Some of them, young as they are, would be prepared, with but little additional study, to pass the examination to enter the Beyrout College. You must have faithful teachers, who drill carefully; and some of the boys, too, have bright minds, and must be ready students. In mental arithmetic the tests were most gratifying. Few boys of their age in any school, in any land, would have answered my questions so successfully. In Bible history they seemed quite at home, both in the Old and New Testament. May you have great success in training them to good habits, and in implanting early in their hearts the love of truth, and the knowledge of Christ.—I am, most sincerely yours,

“‘JAMES S. DENNIS.’”

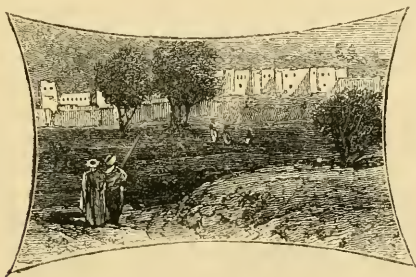
“August, 1875.—I have not been able before to acknowledge to you the receipt of the very nice desk you so kindly sent me for our little chapel-room. I had no idea what kind of one it was until its arrival, but I find that it is *just the thing!* The first clergyman who used it was a black clergyman—Rev. Mr. Johnson—from Sierra Leone. He was sent out to Jerusalem a year ago by the Church Missionary Society of England, to learn Arabic for purposes of translating the Scriptures. He has made several visits to Joppa, and has always preached for us. We like him very much. He is very gentlemanly in dress and manners, and has received a good education in England. He will finally return to his own country as missionary to his fellow-natives. He was delighted with the desk, and said it was just the right height. I mention all this because I think it would interest you to know who first officiated at the desk.

“ We have now our vacation. The weather has been, up till yesterday, very cool, but now is extremely hot. I presume this will find you at some cool resort for the summer. How I wish I could join you for a few days. I scarcely know whether hot or cold weather is best for my limb. I am still wearing my crutches. Indeed, sometimes I almost despair of ever being able to do without them. Do, dear friends, pray to God for me, that He will be pleased to restore the full use of my limb ; or, if not, that I may have patience given to me to bear the affliction as a Christian should. I presume you have heard of the reduction of postage on letters to and from Palestine. I hope that I may, in consequence, be favoured with more frequent letters from dear Christian friends at home.

“ It gives me much pleasure to thank you for your kind letter expressing such deep interest in the mission, and announcing that you had sent to Dr. Duane your subscription of twenty-five dollars, and five dollars from your sister. These sums shall be duly devoted to the needs of the school. In reply to your other kind inquiries, I may say that I am as well as usual, but I scarcely know whether hot or cool weather is best for me. I am still using my crutches, and I sometimes *almost* despair of ever being able to do without them. Do, my dear friend, beseech our Heavenly Father for me, that I may have patience given to me to bear the affliction as a Christian should. The mission scholars are now enjoying a vacation until September, when we trust to re-open the school with undiminished numbers. At this season of the year, there is very little of interest to communicate. The boarders remain with me during the summer, and are employed about the house in attending to the garden and poultry by way of recreation, and are allowed to bathe in the sea every Saturday. They, of course, learn in the morning to recite hymns and verses, so as to prevent them from acquiring habits of indolence, and to prepare them for regular study after the holidays. Great hopes are expressed here that the presence of the party of

French railroad engineers, who are surveying a route to Jerusalem, is a positive sign that the railroad so long talked of will become in due time a fact. We greatly hope that it will be actually constructed. Rumours were brought from Paris last week, that 18,000,000 francs, or 3,600,000 dollars, are subscribed for the undertaking. I do not implicitly credit this report. Many of our neighbours have gone to Jerusalem, and the mountains of Judea, for cooler air, in anticipation of the spread of cholera from Damascus, and Beyrout, to this part of the country. I am told that hundreds of persons die daily at Damascus, but recent news confirms the fact that the terrible epidemic is diminishing at Beyrout. We pray we may escape this visitation of Providence—so fearful to encounter in Oriental cities, where all rules of health are totally disregarded. My house and school are not situated in the town itself, but at a little distance to the north, upon a slight elevation above the Mediterranean Sea, whence we obtain refreshing breezes so constantly that we do not suffer from the heat as others do. The thermometer rarely indicates more than 76° Fahrenheit in our sitting room, while the draught renders the temperature apparently cooler.

“With sincere Christian love, I remain, yours very truly,
“MARY B. BALDWIN.”



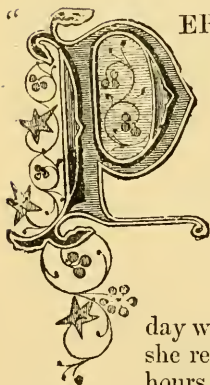


CHAPTER XVI.

SOWING BESIDE ALL WATERS.

“Toiling on for Jesus, though the way be long,
Toiling on for Jesus, for He makes us strong;
Toiling on for Jesus, though the path be drear,
Toiling on for Jesus, for the end is near.

“Toiling on for Jesus, 'neath the 'noontide heat,
'Toiling on for Jesus, work for Him is sweet;
'Toiling on for Jesus, though the way be lone,
'Toiling on for Jesus, till our work be done.”



“PERSEVERANCE in well-doing,” was Miss Baldwin’s motto. Week after week, and month after month, amid summer’s heats, and winter’s chills, she laboured diligently and successfully among her band of scholars. Much of her work was *unseen*, and therefore to a great degree unappreciated, except by the eye, and the judgment of the Most High. While so many of the working hours of each day were given to the specific work for which she resided in Joppa, many of her resting hours, if they might be termed so, were occupied in corresponding with those at home, who possessed time and means, in order to draw out their generosity on behalf of this work. During this season Miss Baldwin’s life was a bright example of patient, quiet service for the Master. The reader will see this fact fully exemplified by perusing the following extracts from her correspondence, addressed to various friends:—

“*Joppa, Sep. 23rd, 1875.*—It cheers my heart to see

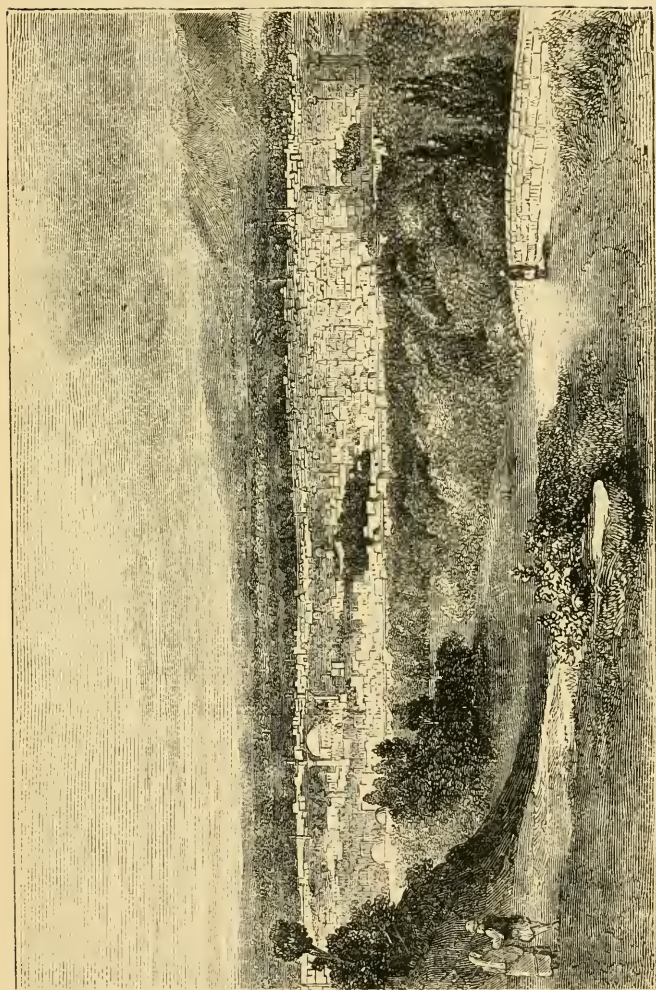
an increase of efforts to interest members of our Church in the cause of foreign missions. When I was in America, two years ago, I saw this great need, and earnestly desired it might be shown to our people. I fully believe with you that a new era for work for foreign missions has now begun, and I do earnestly pray for God's blessing on it. I have seen, in the *Spirit of Missions*, the liberal donation from your association, and thank you all most heartily for it. I will certainly comply with your request, and send you a letter respecting our work by the end of December. I doubt not you will find your opinion respecting the beginning of your work correct. There is a proverb which says, 'The beginning is half the battle,' which I fully believe. I earnestly hope that you may succeed, and do pray for you, that you may be abundantly helped of God in the prosecution of the duties attending it. I have read with much interest the papers you sent me, and find them exceedingly useful. I cannot help wondering that any who read such accounts of heathendom can refrain from doing their utmost for its extinction, and supplying its place with the glorious light of the simple Gospel of Christ. For what other power is there on earth which so refines and raises man as that of following closely the example of Christ Jesus?

"Your boy, Hannah Geshen, has left the school, and I have named another boy in his place. Our school has gone on beautifully this year, the daily attendance being from forty-five to fifty. Hannah Geshen came to the Sunday School as usual last Sunday. I asked him what he was doing now. He said that he was working at the carpenter's trade. I told him I was very glad that he was so well occupied. As soon as I hear from you again I will write, informing you all particulars about the boy I have chosen in Hannah's place."

"*December 4th, 1875.*—I feel a little jealous to read of the lots of work which you busy Churchwomen get through with, in one season, in New York. Here, in the East, everybody and everything moves on so leisurely,

that one wears of efforts to push them on. Of course, climate has much to do with this inactivity, but an absence of religious principle, much more. Pray for us, dear friends, that more of the love of Jesus, that living, animating Spirit of action, may be poured out upon this community, that the people here may be stirred up to follow your good examples for the benefit of their fellows, and especially that they may learn to follow Him who wearied not, but ever went about doing good. There are some here who are capable of understanding your works of charity, and of imitating them to some extent. It would, indeed, afford me great pleasure to attend some of your meetings. We were surprised this week by a visit from some kind English friends of our mission in Joppa. I had not expected to see them till the spring, but, passing this way, they landed, and paid visits both to my school and that of Miss Arnott. They expressed great pleasure and satisfaction with our work, and gave us much encouragement. Their visits were hurried, but they hoped to come again in the spring and spend some days with us. They will pass this winter on the Lebanon. Miss Arnott's house is so far completed that she has moved into it, and these friends offered to send her iron bedsteads for her boarding pupils. She has now fifteen boarders.

"I must now tell you something about our school. We had this summer only a short vacation of one month. On re-opening we found that only one of the first class would return. This news was satisfactory, rather than otherwise, seeing that most of the first class were rather too large to continue. Now the second class have taken their places, and form a class of good-sized boys. I take them every morning for Gospel reading, from half-past nine until ten o'clock. Three of the old class have gone to learn the carpenter's trade and I think our lessons in favour of that trade, have had much weight with them. I often tell the boys that I like the carpenter's trade better than any other, because it is the one our Blessed Saviour Jesus Christ followed. We trust that



DAMASCUS.

the lessons given to the boys will greatly influence them in their different spheres of life. The Gospel requires us to labour for the good of souls, though we may not be permitted to see such fruits as we desire. Paul may plant, and Apollos may water, but God alone can give the spiritual increase. It is our part to labour and to pray, and if we do this faithfully, we may have comfort and peace. My dear sister has suffered so greatly from fever this autumn that I was obliged to accompany her to Jerusalem for change of air. The physician there strongly advised her to take a trip to America, and she thinks seriously of doing so next spring."

"*April 28th, 1876.*—We thank you and your school for your continued interest in our work. The boy we have allotted to you is of a family of Maronites in the Lebanon. To have delivered one of them from such a sect, would be an inestimable comfort to a Christian heart. You are doubtless acquainted with the tenets of that sect of Romanists. It may, however, be well that I should mention, for the benefit of your Sunday school, some of them. Colonel Churchill says in his volume, 'Ten Years on the Lebanon,' as follows:—'In a Maronite Catechism the following questions and answers occur:—

"*Q.* If you were to see an angel and a priest walking together, which would you adore the most?

"*A.* The priest.

"*Q.* And how would you show your adoration for the priest?

"*A.* By falling down, and kissing the ground on which he is walking.

"*Q.* Why is the priest to be adored more than the angel?

"*A.* Because he is so vastly superior to the angel.

"*Q.* And why so?

"*A.* Because the angel is a minister and servant of God, whereas the priest can command God to descend from heaven, as in the Mass.'

"The Maronite priests also sell localities in heaven by

the yard, to their parishioners, and many a superstitious Maronite in the Lebanon has, at some period or other of his life, paid a round sum to his priest for a yard, or a few yards, in the celestial regions, in the full belief that his right is thus secured to him for ever.

“Such superstition is not new to those who have known Romanists, but now you have an opportunity of delivering one from its pernicious influence. The lad whom I offer you is the youngest brother of Mr. Abu Nadir, our senior teacher. He is a thorough Protestant, and came to us three years ago, quite a young man, and from that time to the present we have had no occasion to find fault with him, but, on the contrary, have seen in him much to admire and commend. After a year’s residence with us we consented to his uniting with our church. I have said much in his praise, but only what is true. I wish to awaken in your Sunday school an interest in him, with a hope that through their aid his brother may be enabled to grow up like himself. Several weeks ago Abu Nadir’s mother, now a widow, arrived here quite unexpectedly, and brought her youngest son, with the intention, she said, of placing him with us to be trained. Mr. Abu Nadir proposed to provide for his brother’s clothes himself, if I could allow him to live with us. Under such circumstances I could but feel glad to afford him the opportunity of educating his brother Said, who is a nice-looking boy of about eleven years of age.

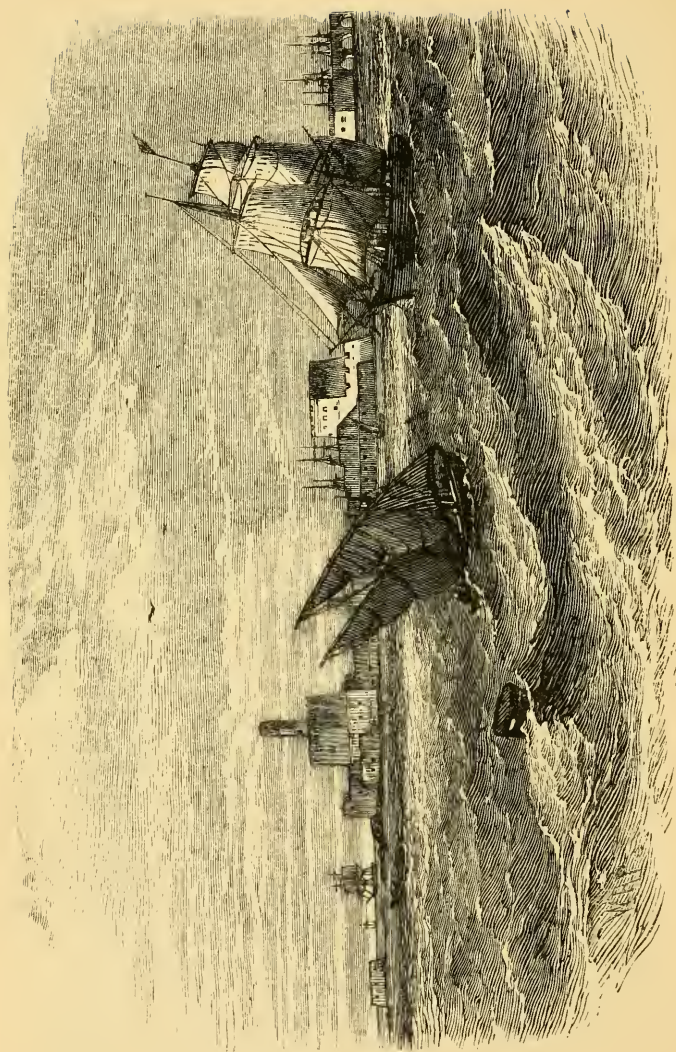
“It is true, my dear friend, we live as it were, on consecrated ground, and might therefore rejoice; but the soil is now so waste and barren of all spiritual life that we despond rather than rejoice. We, however, have some cause to rejoice in that some spiritual light burns in our mission schools. For our own schools, I can say that both of our teachers are converted men, so that we may depend upon their exercising a beneficial influence with their scholars, and with their fellow-men, although they belong to the Arab race. We must, and do, rely on the power of God’s word to work that where-

unto it is sent, and we teach it daily in our school, remembering what the Apostle Paul says:—‘I have planted, Apollos watered, but God gave the increase. Neither is he that planteth anything, neither he that watereth, but God that giveth the increase. Now, he that planteth, and he that watereth, are one; and every man shall receive his own reward, according to his own labour. For we are labourers together with God.’ In these words we see that we are only instruments in God’s hands, and as such we must wait to see God’s power work on what we do. Our duty in this life is to *work* and *wait*, which often requires much patience. You, my dear young friends, can greatly aid the missionary cause by your little acts of encouragement. We thank you much for what you have done for us, and for what I believe you will do in the future, especially now that I have put before you an object to labour for. The least little mite any one of your Sunday school can give, will help on the work, and while you are doing something towards the education of one little Arab boy, all the boys of our school are giving a trifle weekly towards the education of the poor heathen boys in Africa. Thus our efforts are mutual, as they should always be. Let us, then, press on in our labours of faith and love, even if we cannot see exactly how God will cause them to bear fruit to *His own glory*.”

In a contemporary publication we find the following note, written by Mrs. Hay some time afterwards, which explains Miss Baldwin’s allusion to the benevolence of her Arab scholars towards the African boys. She says: “I am sure that God is affecting the hearts of the children, for I have read to them what Stanley wrote about *Mtesa and his Bible*, and they wish to send a small contribution to the Bible Society, for Bibles to send to Africa. The amount is ten dollars, contributed of their poverty.” This fact alone testifies that the boys had received and understood the Scripture injunction, “Freely ye have received, freely give.”

“*June 3rd, 1876.*—In Christ’s name I send you

greeting. Many days, nay years, have passed since we parted, and we both, I trust, are still living to praise our God for His mercies towards us; whilst many whom we loved and venerated have been called to their eternal home, amongst whom is my much-beloved cousin, Miss Ann Maury. She was an old resident of your city, where she was much beloved by all who knew her. How well I remember when you called at her house to see me. Then I was, and still am, a cripple; for I cannot walk without crutches, and am now almost hopeless of ever being able to put them off. Still, I am able to carry on my mission work. I feel sure you will rejoice with me, in that my lameness does not prevent me from attending to my school, nor from taking an interest in what can be done otherwise for the glory of God. The heathenish noises I now hear from a garden near by us, on the occasion of a wedding, are well calculated to make me more enthusiastic in appealing to you in behalf of a little girl, the sister of my teacher, and whom he is anxious to bring here from the Lebanon, to place her in Miss Arnott's institution to be educated, and where her mind will be opened to see, and feel with sorrow, the spiritual darkness which prevails over the land. You will probably know that Miss Arnott has built a large house for the accommodation of her mission work. She has now a lady-assistant from England, and has twenty-one boarding pupils—girls only. Connected with it is a day school, containing about sixty girls. Two of her boarders are supported by Americans—one by Episcopalians, and one by Presbyterians. And now I desire you to engage your extended influence amongst Presbyterians, in procuring funds for the support of the little girl of whom I have written. Miss Arnott's price is fifty dollars annually for the support of one boarder. She endeavours not only to educate the girls, but to train them for some useful occupation. This little girl comes from the Maronite sect, which is a very ignorant and superstitious sect. There has, however, been lately a great awakening amongst them, of which movement you may probably



ALEXANDRIA.

have seen accounts. Miss Arnott is a Presbyterian, but does not make her school sectarian. She has a regular Sabbath service in her house each Lord's Day, open to all. These particulars will, I think, suffice to enlist you in the work I have proposed. I now leave it in God's hands.

"I need not tell you and your school that our Joppa school goes on exceedingly well. The boys are generally much improved in cleanliness, and are very busy preparing for their examination next month. 'But what has become of our boy I. Zamare?' I fancy I hear whispered among your scholars. He has left the school, and is engaged learning the trade of shop-keeping. So I must name another boy for them. Boys whom you would think were boys still, are here thought *men*. I will now name you a boy from the second class, and then you may feel more certain of keeping him for several years—for as long a time, indeed, as you promise to keep up your subscription of twenty-five dollars annually to our school. Please say to your Sunday school, that while they are trying to do something for the Syrian boys, those of our school are trying to do something for the poor African boys. They intend giving ten dollars this year, in small sums of one cent a week. The boy I shall now name for your Sunday school is Nazil Tamnous. He is about nine years old, and has been in our school nearly a year. His father is a Maronite from Mount Lebanon; last year he lived by bringing into town sheep to sell to the butchers, but this year he has a garden which he works. They live quite a long distance from our school, on the other side of the town. His younger brother comes with him. He reads very well in Arabic, and begins to read well in English. He is a very industrious little boy; so I trust that by another year he will be able to write well enough to send you a letter.

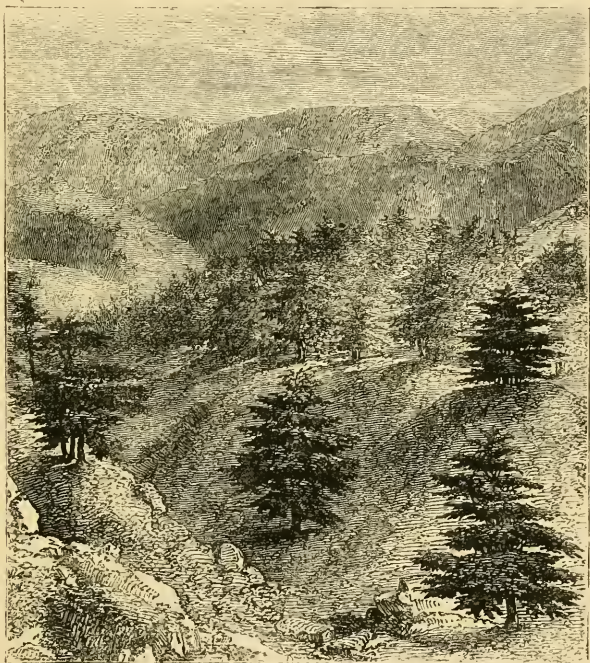
"How time flies insensibly. I had little idea of its rapid flight until now I take my pen to write you of our work. Our school has gone on well, but you will

especially like to hear of little Abraham Gandeur. He has been a most regular little scholar, and has greatly improved. I have lately advanced him into my first English class of boys. He is not, of course, equal to the others, but I thought that emulation would act well on him; he writes on a slate, but is not able yet to write on paper. You will be glad also to hear that I have two very interesting Jewish lads in my class: indeed, one has been in the school for some years, and he really knows much of the English language; but I have always found it difficult to make him speak it. He also has made great proficiency in Arabic. He has not quite left the school, like other boys of his age, but holds on by coming every little while. He has given no sign as yet of any leaning towards Christianity, though he is quite old enough to understand Gospel teaching, if he will but give heed to the things he hears and reads. Until quite lately we have had five Jewish boys, but they are much younger. The Jews, both in Jerusalem, and Joppa, are truly a stiff-necked race; and this land of Palestine is truly a benighted land.

"In the Lebanon there are a number of Protestants, while in Joppa I know of but few men who openly profess to be such, and upon whom we could depend. But we must not faint because of the difficulties we meet with: God can overcome all difficulties. He thus keeps us in a waiting position, and invites us to prayer. In reply to your kind inquiries about my lameness, I regret to say that I am obliged still to use crutches. I have tried to do without them, but cannot. My lameness does not incapacitate me, however, for the work of the day school; on the contrary, I find it a great comfort to me, as I am almost entirely confined to the house. I can easily drive out, but find it difficult to walk out."

To the Secretary of the Society she writes:—"According to your request I send you my annual report. You will see that the expenses made for boarding pupils are very moderate; we have ourselves supplied them with many things we had on hand, and therefore spent less

for them. We now beg you to accept towards your mission funds, the sum of three hundred dollars *in reduction* of the general appropriation you make to the Joppa mission this year, and when we increase again the boarders, and your funds are plentiful, we can, if neces-



LEBANON.

sary, ask you to give us something additional. The extra fourteen dollars and forty-six cents enclosed, is the amount of a contribution from our school, which we desire you to put to your fund for Africa.

“On the Greek Christmas Eve we had a distribution of Christmas presents to the scholars of our school. We

intended to have had a private celebration, but the steamer, which had been due for several days, arrived, and brought a Scotch clergyman, a friend whose acquaintance I had made in Athens. I was much pleased to see him, and asked him to come to the distribution at one o'clock. He kindly accepted, and expressed much pleasure at seeing the school, and the presents to be distributed. There were forty-one pupils present. They were examined in Arabic on the birth and early life of Christ, by Mr. Abu Nadir; and the first class in English, by Mr. Murad, on the Old Testament, from the beginning down to Joseph's career in Egypt. Had time permitted they could have gone on further. They then sang two hymns—one in Arabic and one in English. We then gave the presents and the sweets, with which the children were delighted. We gave to each boy who was *comparatively* well off, a penknife, and to each of the poorer ones, a woollen scarf, such as the Arabs wear. We gave also a large round biscuit and an orange, and a paper of sugar-plums. Mr. Charteris then left, to go on board the steamer. We were all exceedingly delighted and happy.

"On Sunday last Bishop Gobat and his son were here, on their way to Alexandria. The bishop held service at our house, having the Communion Service early—at nine o'clock. His son baptised the child of a Protestant Arab—the third child whom he baptised at our house. I received a letter from Dr. Thomson, of Constantinople, yesterday, in which he kindly says:—'Education is certainly the great want for Syria, and Palestine especially; we can only wish that such workers as yourselves were to be found in every town and hamlet of these interesting but deeply sunken lands.'"

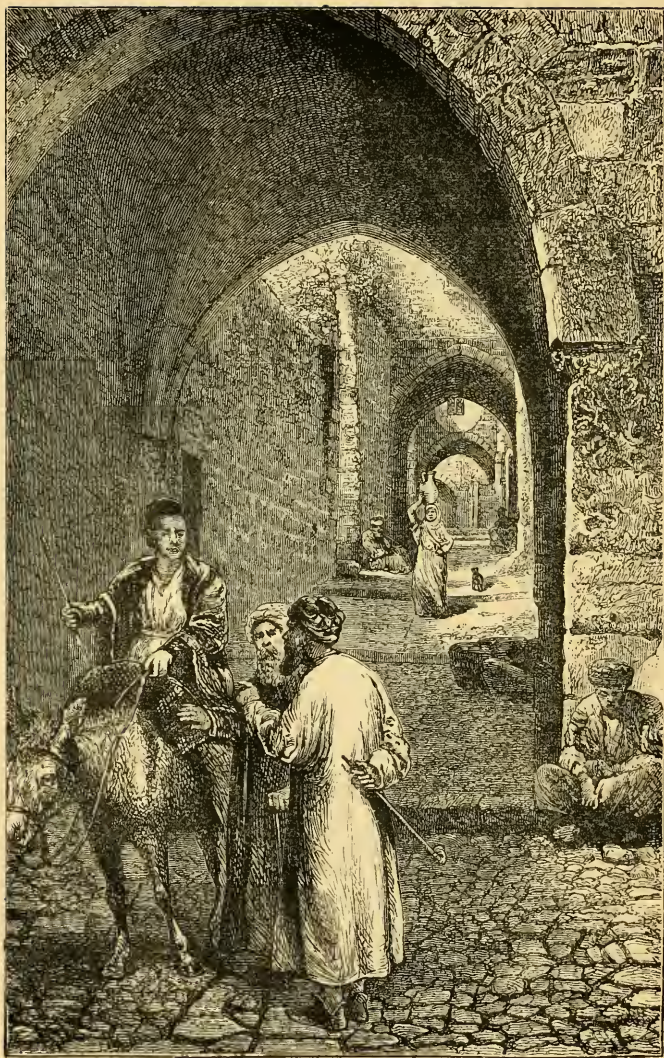
"*September 9th*, 1876.—War seems to be a *curse* which God sends on man as a punishment for the sins of the land, wherever it occurs, or affects the peoples of different nations, and a sore punishment it is. What dreadful cruelties are now being perpetrated in Servia by the Turkish soldiers! and who knows when they

will cease? The Turks are exceeding barbarous in war. Thus far, we have not felt the effects of the struggle, farther than by missing soldiers who are summoned away to serve in it. Many are expecting to witness the downfall of the Turkish Empire; but if God will, it may stand yet for many years to come. Our head teacher has kindly utilised the vacation time, in giving voluntary labour to improve the appearance of the house and school. He has painted all the benches, and four large doors, exceedingly well, and now is whitewashing the rooms. This work is entirely voluntary on his part—in fact, he insisted on doing it. He has also attended to the garden, with the assistance of the little boys who are boarders.

“Oh! when will the time come when all men shall exhibit by their walk and conversation that they live with Christ! We live here, almost on the spot where the Lord Christ walked and laboured, and most certainly where his servant, Peter, sojourned. In what does the condition of these people differ from what it was then? Are they not living as far away from God? Where are all those men converted by the Apostles? Do we find any of their descendants remaining, and walking in their footsteps? Alas! how few do we see, and how desolate is the land! ‘Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night’ for this people!

“On account of my lameness I have only been out twice this summer; but I am thankful to say that I have been kept in excellent health, which surprises me, as I take so little exercise. But it is all owing to the good hand of our God upon me.”

“*November 18th.*—I re-opened the school on the 18th September, and within the first month found the number increased to fifty-two. I am happy to say that the school goes on exceedingly well. The boys are more than usually attentive to their lessons, and are more orderly. Two Sundays ago we had forty scholars in attendance at the Sunday School, and the attention



STREET IN JERUSALEM.

was certainly gratifying. A lady in England now supports a young man of seventeen years of age, whom we have taken into our family, who is anxious to learn English. The Rev. Mr. Hall and Mrs. Hall are now here. They are sent out by the English Church Missionary Society as missionaries, especially to the Mahommedans. They have taken a house in town, and expect to get into it next week. Meantime they are staying at Miss Arnott's. Mr. Hall has arranged to continue to have the afternoon English service in our house. He has held service twice, and they are both delighted at finding so many things ready to their hand for those services. The first Sunday we had Communion Service, and they were so pleased to see and use our Communion plate, and the reading desk, both of which Miss Arthur, of New York, most kindly sent us. We spoke of our need of some benches, and Mr. Hall at once said he would have them made. Mrs. Hall will kindly play on the organ, and will take four of our boys to form a choir. Mr. Hall has kindly taken Mr. Murad for his catechist, with the privilege of continuing to give two hours' help per day to our school as before. We like Mr. and Mrs. Hall exceedingly; we think they will do much good here, and believe they will be a stay and comfort to us.

"We are still in doubt as to whether there will be continued war or not. The decision of the European powers is not yet known here.

"Time flies so rapidly, and the weather continues so fine, that we can scarcely realise that Christmas is so near. I am sorry to say that we have lost one of our little Mohammedan scholars by death. He was one of two brothers whom I had put on the list of scholarships, for I hoped to have taken them eventually as boarders, had funds permitted. He was bitten by a mad dog forty days before his death, but attended school right up till within two days before his death. This is the only death which has occurred since the summer vacation.

"Children here are, I believe, about the same as in

America or England, and require about the same discipline. But in this land parents exercise so little control over their children, that they come to school exactly in the condition in which nature and bad example have left them. You can therefore realise how very difficult it is to bring them into good and regular habits. One cannot, even in dealing with boarders, separate them entirely from their relations; consequently we cannot hope ever to make them as cleanly in their habits as English people are. They seem to be dreadfully afraid of water. It appears to me that, as things are now, we must wait God's time, and constantly pray for a blessing on the Word."

From the tone of her letters in 1877 it is not difficult to perceive the growing meekness of her spirit for that heavenly rest which she so eagerly anticipated. Long years of patient unfaltering service, through dark and cloudy, as well as through bright and sunny days, had told upon her, physically; and although she was still willing to spend and be spent for Christ, the poor body was giving tokens of breaking down. Yet, still, her cheerfulness never flagged. Although we read in one letter that she had only left the house *twice*, during the previous summer, there comes no murmur, but thankful praise to God that even her affliction issued in greater usefulness, "because it confined her to the house." But, however willing the spirit appeared, the tabernacle of flesh proved too weak for such constant service; and, at frequent intervals, serious warnings came that this tabernacle was about "to be dissolved." Yet no echo of sadness makes itself heard in her correspondence: rather, her letters breathe a tone of waiting triumph, in prospect of the glorious inheritance so soon to be hers. The following extracts are taken from some of her last letters:—

Writing to Mrs. Hill, of Athens, with whom she had formerly laboured in mission work, she says, under date February 10th, 1877:—"It is not long since I heard of the affliction you and all your family have suffered in the loss of one so dear to you. The length of time since her

death has doubtless softened, but not lessened, your grief. How often God is pleased to take to Himself the young, while the old are still left to strive to 'win the goal.' 'You are doubtless cheered by the recollection of what your lost one *was*, and can dwell with comfort on what she now *is*. You know our hymn says—

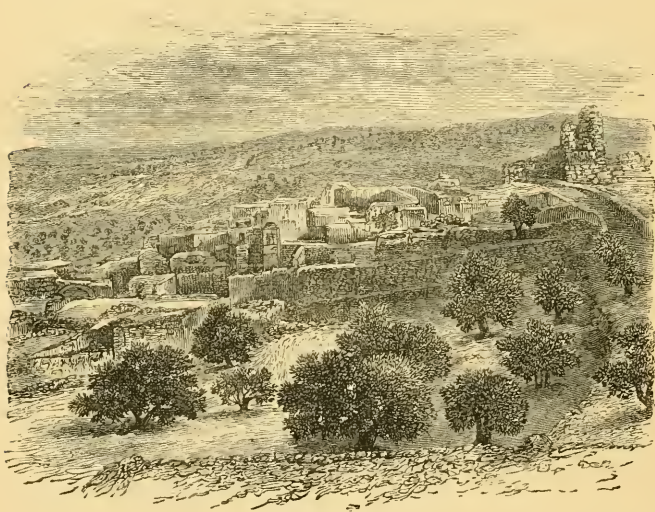
‘Hear what the voice from heaven proclaims
For those in Christ who die;
Released from all their earthly cares,
They reign with Him on high.’

We have all arrived at the age when we should be in daily expectation of hearing the Master's call to appear in His presence. Happy will those servants be, whose lamps are filled and burning. My prayer is, that we who passed so many of our earlier years together in serving the Master, may meet before the throne, and receive the precious crown of divine approbation. May all our sins, errors, and shortcomings be blotted out from the solemn book of remembrance, and may we stand 'accepted in the beloved.'

"The month of January was a lovely month here, quite like spring; but now the rain has set in, and it has rained all this past week. In Jerusalem the rain was much needed, and much sickness was there; but here it has been unusually healthy. People have, however, been much troubled and excited on account of reports of war in Turkey; but at present there seem stronger hopes of peace. My sister's health is much better now than it was. She is at home with me, and is of great service to me; we get on well together, each having need of the other. Please give my love to Miss Muir, and tell her that I hope she gained benefit by her trip to Scotland, last summer. I have not recovered from my fall sufficiently to be able to walk without crutches; and I entertain but little hope of ever being able to lay them down. I can contentedly submit to God's will in this matter."

"*February 22nd.*—Your very kind letter was duly

received, and I have too long delayed acknowledging it. The reason is that I felt it necessary to consult our Committee at New York about the box you so kindly offered to get prepared for our school. I wrote them, but have as yet received no answer. I do not like to wait longer, lest I appear to you neglectful of your kind offer, and of your kindness in writing me so particularly of Mr. England's death. He seemed to me to be a chosen vessel



BETHANY.

of God, endowed with extraordinary graces and ability, to be a bright and shining light in the Church and the world. He ever gave one the impression that he had so learned the Holy Scriptures as to be made the 'man of God, perfect, and thoroughly furnished unto all good works.' I had hoped very much that he would have been appointed to our mission here, especially on account of his weak chest, as I thought the climate here might have prolonged his life; but it was decided otherwise.

Now he has gone from our midst—has so early entered on his everlasting rest. He is now ‘washed,’ ‘robed,’ ‘crowned.’ Blessed be our Lord Jesus Christ! He will so clothe and crown all those that love his appearing. Let us all, dear friends—his grieved mother, sisters, and betrothed—unite in praying in the words of our grand old hymn—

‘Lord, send a beam of light divine,
To guide our upward aim;
With one reviving touch of thine,
Our languid hearts inflame.
Then shall, on faith’s sublimest wing,
Our ardent wishes rise
To those bright scenes where pleasures spring
Immortal in the skies.’

In the strains of another hymn, my constant prayer is—

‘At my life’s last setting sun,
My conflicts o’er, my labours done,
Jesus, thy heavenly radiance shed,
To cheer and bless my dying bed;
And from death’s gloom my spirits raise
To see Thy face and sing Thy praise.’

How many of my best friends have gone to their everlasting homes since I came back from America to Joppa. I returned crippled, and still remain so; but I bless God that He has given me grace to submit cheerfully to His will. We are now in constant expectation of hearing a declaration of war between Russia and Turkey, and we do not know what effect it will have on our mission work. We can only pray and wait till it is shown to us. At present our school goes on as usual. We unite in Christian love to all the ladies of your missionary society, and to those of your sewing society, to whom we send many thanks for their kind willingness to prepare a box for our school of boys.”

In the next letter, Miss Baldwin gives an interesting account of the Christmas treat for 1876 at school—the last at which she presided. “The question of war in

Turkey is still undecided. The long-expected settlement of the great 'Eastern question' seems near at hand. God grant it may be done, for the good of many people, by peace and not war. I hope, also, that important questions in our own country may soon be settled, and the minds of the people be quieted, and more funds for the work of missions be put into the treasury of the Lord. We will go on with our school as it is, until the question of war or peace is decided, and then see what course it will be expedient to pursue. So far this winter we have had an excellent school: sixty names on the list, and always a daily attendance of from forty to forty-five boys.

"We had a Christmas tree for the school on the 28th December, a week before the Greek Christmas, in order that the mothers of the children might have time to make up the cloth for garments before their Christmas. The day was pleasant, and Miss Thompson, an English lady from Miss Arnott's school, came to assist us in the preparations. On Friday we made ready the tree, and everything to put on it, and on the table on which the tree stood; so that on Saturday morning it required but little time to adorn them. On the tree we hung oranges, *koulouria*, or large round biscuits, and parcels of sugar-plums, native purses made of variegated cotton threads and beads, and parti-coloured kerchiefs with marbles tied in one corner of each; and on the table we put more oranges, *koulouria*, and sweets, and rolls of blue and white cotton cloth for garments, for the beneficiaries of various Sunday schools at home, and books for those best off, which they were requested to bring back to school to read in afterwards. Each boy had, in addition to one of these special presents, an orange, a cake, and a parcel of sweets.

"There were present, beside some American visitors, and officials of the Egyptian Khedive, Rev. Mr. and Mrs. Hall, of the English Church Mission, Miss Thompson, and twenty-four mothers, many of them with babies in their arms, four fathers, and a good many boys

and girls who were friends or relatives of the school-boys. After singing a hymn in Arabic, which begins 'This is a happy day, let all the people rejoice,' Mr. Murad and Mr. Abu Nadir alternated in examining the boys in the sacred Scriptures, both in Arabic and English. The children showed by their answers that they had been well taught. Then they sang very nicely a hymn in English, commencing

'Hail! thou long-expected Jesus!'

after which the presents were distributed, greatly to the satisfaction of the boys. Some refreshments were handed to the fathers and mothers and other guests, and thus closed our sixth Christmas celebration in Joppa—a celebration with which the English-speaking guests expressed to us their pleasure and satisfaction. I should mention here that the Prussian Consul sent us sixty oranges, according to his custom on all former occasions of our Christmas celebrations, so pleasant to our pupils, should our lives be spared."

A later letter gives a few more particulars respecting her school:—

"We have had with us some excellent Christian friends, detained here by a storm, which kept back the steamer several days. They—our friends—came down from Jerusalem on Saturday last, and did not get away until Tuesday. Their names were—Rev. Mr. and Mrs. Lowrey, of the Methodist Episcopal Church, and the Rev. Mr. Torrey, of the Presbyterian Church. Our own clergyman, Rev. Mr. Hall, was too unwell to hold service; accordingly Mr. Lowrey preached. A number of gentlemen from the hotel attended, so that our room was more full than usual. After that, the ministers mingled with our boys, and spoke to them, in excellent style, words which I am sure will not be forgotten. We had a season of prayer before we separated, and the occasion reminded me of your twelve o'clock prayer meetings in your room at the Bible House; it was just

twelve when we closed here. Are not such seasons precious when brethren of different names and sects unite in singing the sentiments of the verse—

‘Thither, forgetting things behind,
Press we to God’s right hand,
There, with the Saviour and His saints,
Triumphantly to stand.’

Oh ! how these things refresh our souls, and fill us with holy joy ! Our beloved pastor and his wife often unite with me in singing our soul-inspiring hymns. The following, which we frequently sing, is an especial favourite of mine—

‘Awake, my soul, stretch every nerve,
And press with vigor on,
A heavenly race demands thy zeal,
And an immortal crown.’

“Miss Thompson is not now at Joppa ; an aunt of hers came out to Egypt, and wrote her to go down to meet her. She went with the intention of being absent about a fortnight, but she found that her aunt had arranged for her to go up the Nile with her ; thus she is still absent. The declaration of war between Russia and Turkey has not yet come, though we have long been expecting it.”

“*March 10th, 1877.*—Your kind letter of December 28th was duly received, and I feel it to be quite time that I had complied with your request to write your Sunday school about little Said ; but first I must thank you for having accepted him. I do trust that you are becoming more settled in America, and that people will give more liberally to the Church, as God has blessed them. We are in constant expectation of hearing the sound of war ; we cannot tell how it may affect us, but we put all our trust in God. He knoweth what is best, and will not, we feel sure, suffer war to visit this land unless it be needful to extend the true knowledge of his Gospel. If war were to accomplish this object, great as

are its attendant evils, we would readily submit to God's will in this matter. I must now tell your Sunday School friends that Said—their little *protégé*—is getting on very nicely. He is most attentive to his duties, in and out of school, and he begins to speak English very well, so that we have great hopes of him. The school continues to make steady progress, and our teachers give us great satisfaction. I hope, dear friends, you will remember us all at a throne of grace, for we rely much on the prayers of our Christian helpers at home in our work. May the Lord continue your interest in it, and help us to work faithfully.”

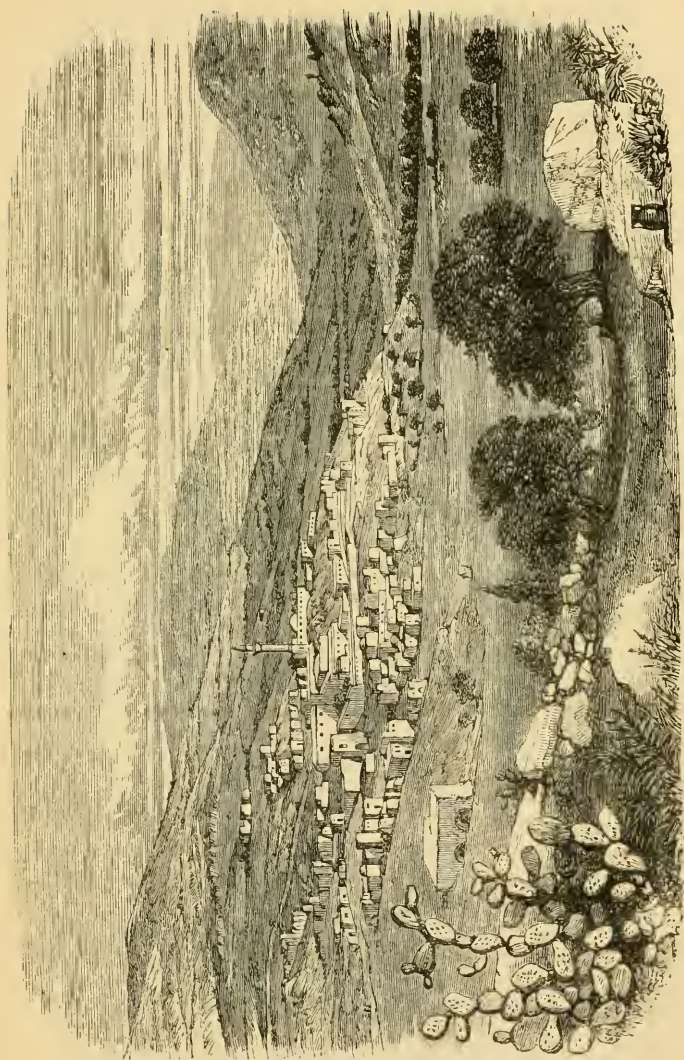
Her last published letter, dated May 19th, 1877, shows that her confidence was unabated, even although the storm of war had not ceased. “Since the war has begun, the fears of the people in and around Joppa are awakened. We cannot tell what may befall us. We do not at present intend to leave, so long as the school—which keeps up astonishingly well—continues. We have now fifty-two scholars, and their attendance is very regular. We will trust in God to care for and protect us. The Pasha of Jerusalem announced to the British Consul that he could not longer be responsible for either lives or property of persons going down from Jerusalem to Joppa; whereupon the Consul notified the few English residents, and sent down to Joppa his own family, wife and children. All other English-speaking missionaries in Jerusalem are Germans, and say they are under German protection, and do not yet think of moving. We hear that there are at Beyrout, two American, two English, and seven French ships of war, and that the latter are supplied with men to land in Syria, if necessary. Thus we hope to have protection. May God order all things for His own glory, and the good of His people on earth.”

The reader will have noticed that Miss Baldwin made reference to a visit paid to Jerusalem, in company with Mrs. Hay, for the benefit of the latter's health. They went together in a private carriage, in October, 1875.

Her lameness prevented her from seeing many places she desired to see, but with a great effort she *did* accomplish this journey to Jerusalem. She was deeply affected as she entered the city, with mingled feelings of joy and sorrow—joy for the privilege of beholding it, sorrow as she looked upon its desolation. She mentions specially attending a service in Christ Church, Jerusalem, and being delighted with the sermon she listened to there from Bishop Gobat, from the words, “Have salt in yourselves;” and on the first Sunday after her return to Joppa, she gave the substance of the discourse to her boys. While in the holy city she occupied a room in the hotel, with a window looking out on Mount Zion; and doubtless, as she sat and pondered there the story of Him who once wept over Jerusalem, her own love to the outcast inhabitants of the land, grew deeper and stronger, impelling her to yet greater sacrifices.

Miss Baldwin’s missionary labours absorbed both time and means. She was often heard to declare that “no half-hearted work, only full and complete self-consecration, would be meet for the Master’s use, or win His blessing.” Carrying out this profession into daily practice, she seldom indulged in any self-gratification or relaxation. One great desire of her heart was to see, not only Jerusalem, but Bethlehem, Bethany, Nazareth, and other sacred sites; but so absorbed was she in her work, that she could not “come down” to see them while the work should be delayed. So it came to pass that this single visit of one week to Jerusalem, was the only trip she ever made in Palestine.

In summer the heat in Joppa is excessive, and both English, and Americans think it necessary for comfort, if not for health, to go to the mountains during the months of August, and September, when malarial fevers are apt to prevail in the plains. But during the holidays Miss Baldwin would remain at home, working among the poor in their homes. What kind of homes the poor inhabitants of Palestine herd in, and the consequent need of womanly, and Christian ministry among them,



NAZARETH.

may be learnt from the following extract from a letter written by one of Miss Baldwin's successors in the school:—

“ Most of the poor people live in one room, with an earthen floor, and destitute of a window, air and light being admitted by the door. At night a coarse matting, made of a kind of straw called ‘cash,’ is put down, their wrappers spread upon it, and they themselves lie down for the needed repose. Of course the clothing worn in the day is slept in at night. Fire is seldom seen. Their food is bought ready cooked in the market; quantities of vegetables are eaten raw, like fruits; olives, olive-oil, rice, and a curd made from sour milk are all great favourites with every class. All classes are very hospitable; any one who has any claim of relationship or friendship will be made welcome to the best they have. The higher classes among the Christians live in much comfort. I have seen many happy home-circles where wives and daughters are petted and indulged, and the girls allowed to marry or not, as they choose; but generally, even among Protestant Christians, the women of every class are but the slaves of the men. Among Mahommedans, the cruelty to women is past description. The fathers sell their daughters—usually when they are about twelve or thirteen—to men whom the girls have never seen, and who have never seen them. Towards the close of the wedding feast the bride is seated, closely veiled, in a room alone; the bridegroom goes in, raises the veil, and takes the first look at the youthful, and usually frightened, face beneath. He drops the veil, and returns in silence to feast with his friends. None can tell what his opinion regarding the beauty of his bride is. You may imagine the feelings of the still motionless figure (etiquette forbids her to move), now surrounded by her friends. If she considers herself handsome, she may look forward, *should she become the mother of sons*, to some degree of comfort, being only beaten when her lord is very much out of temper, or things go wrong in the house, or she is caught stealing;

but if she is ugly, well may she tremble! The man's money has been paid for what he does not want; he will therefore vent his anger upon her for every piastre. In almost every case it is considered proper to give the bride a *beating* the morning after she is brought home, to inspire her with a due fear of her lord. Girls are not counted as children; if you ask a man with only a number of daughters, and no sons, 'How many children have you?' he will answer, 'None.' Being liable to be returned to her father at any time, the wife never considers her husband's house as her *home*; consequently, she will steal and sell all she can from her husband. This money she keeps hidden, that when she returns to her father (where she is seldom welcome), she may have means to support herself with food and clothing. Her father keeps her only until he can sell her again; of course her value is much lessened by the fact of her running away from her first husband. But enough of this. I could never give you an adequate idea of the misery and degradation of the Moslem women."

It will be seen from this graphic picture of domestic life, how urgent the need is for Christian women to go among these, our ill-treated, despised, Mahomedan sisters, instructing and befriending them. Christianity, and this alone, can refine and soften their life's hard lot. Seeing, and knowing this, Miss Baldwin denied herself of annual relaxation in order to proclaim among them that Gospel, which should be to them a bright evangel of peace, happiness, and redemption.





CHAPTER XVII.

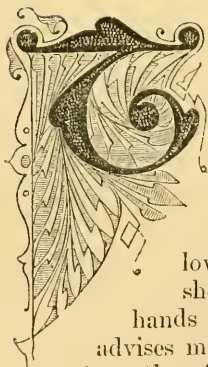
GOING HOME.

“Oh! for a desert place, with only the Master’s smile;
Oh! for the coming apart, with only his ‘rest awhile.’
Many are coming and going, with busy, restless feet,
And the soul is hungering now, with ‘no leisure so much as
to eat.’

“Dear is the work He gives me in many a varied way,
Little enough in itself, yet something for every day—
Something by pen for the distant, by hand or voice for the
near,
Whether to soothe or teach, whether to aid or cheer.

“So I will wait in the crowd till He shall call me apart,
Till the silence fall, which shall waken the music of mind
and heart;
Patiently wait till He give the work of my secret choice,
Blending the song of life with the thrill of the Master’s
voice.”

FRANCES RIDLEY HAVERGAL.



THE time was drawing near for Miss Baldwin to go home; not to an earthly home, although she had anticipated that for a little while, but to “the home of the soul”—the “everlasting mansion,” toward which her eyes had looked so long and lovingly. In her last communication, she says:—“I have been in the doctor’s hands for the last fortnight, and he now advises me to go away somewhere to regain my strength, of which there seems little chance if I remain here this summer. Considering all circumstances, we think it best to go to England, direct by sea. I will make every possible arrangement for con-

tinuing the school another month, when I leave. My three teachers are faithful men, and they will close up with an examination. *I feel that God is good and kind to me at all times, and I will continue to trust in Him.*"

The music of her life was well-nigh over, but this last note to her friends afar off, was an echo of her perfect trust and confidence in her God. "What time I am afraid, I will trust in Thee" was her motto on all occasions; and now, although ill-health, war, and general political and social trouble, united to sadden and depress, she still trusted the faithfulness of Him who had never deserted her. But she was to be snatched away "from the evil to come." The Master looked down, and summoned His servant away from sickness, lameness, care, and service, into His own presence.

It was observed by one who knew her well:—"Miss Baldwin was a very superior woman. In her the most guileless simplicity of character was united to a firm determination and self-reliance. As to physical qualifications, no one was better fitted for a missionary life. Her bodily frame in her early life was robust, and her health well calculated to endure the privations and difficulties incident to that life." But now the toils and hardships she had undergone, combined with the close confinement to the house which necessarily followed on the dislocation of her hip, succeeded in so reducing her strength that she was laid upon a bed of sickness. Her illness at first assumed the form of a heavy cold and oppression of the chest, so that, although seriously debilitated and worn, she strove against it and kept up. As her letter indicates, she was anticipating a return to America by way of England; but He who had taken cognisance of all her works and sacrifices for His cause among the poor and neglected ones of earth, had other purposes.

Miss Baldwin did not take to her bed until about a fortnight before her death, although her illness lasted for about five weeks, from its slight beginning till its sorrowful ending. It was her general habit of mind to

say but little on the subject of her religious experience to those around her. Such natures show their faith more fully "*by their works*," than by a multiplicity of observations. Still, she did sometimes break through her reserve, and speak of her unfaltering trust. To one friend, who had been associated with her in mission work, and who visited her, she spoke frequently of her comfort and joy; while to all who surrounded her, she constantly bore witness as to the faithful loving-kindness of her Lord. When standing on the brink of Jordan, reserved natures grow open and radiant in the light of the glory which surrounds them; and while the strains of the Celestial City fall upon their ears, they speak marvellous things concerning the grace, the blessing, and the support which are theirs. So it was with Miss Baldwin. To a friend who prayed with her she said, before he commenced, "I want you to offer up a very earnest prayer to God, that He will grant to me all needed grace and strength for the solemn change through which I am about to pass. Ask, also, that I may be abiding in Christ, as I wish to be." Again she said: "I am so glad to see you; I feel Jesus so very precious, and I feel quite safe in his keeping. I am only so afraid lest I should in the least degree grieve Him as I lie here upon my sick bed." Thus, her mind was firmly fixed on the Rock of Ages.

In an interesting letter addressed by the Rev. J. R. Langley Hall, of the English Church Missionary Society, to the Committee under whose direction Miss Baldwin had been labouring, he thus gives particulars of the last days of this devoted worker:—

"*Joppa, June 21st, 1877.*—It is my painful duty to inform you of the death, yesterday morning, June 20th, of Miss Baldwin, who has for several years been carrying on a mission school for boys in this town. About five weeks ago she complained of a heavy cold and oppression on the chest, but did not at once take to her bed. For the first fortnight she seemed very poorly, but not confined to her bed. The next day

Mrs. Hall and I were obliged to go up to Jerusalem, in order to attend a conference of our Palestine missionaries, which conference lasted through the whole week. During our absence we heard that Miss Baldwin was rapidly getting worse, and as soon as the conference was over we hurried back, reaching Joppa early on Sunday morning, June 10th. We found that there had been a great change since the previous Sunday. Her disease had weakened her considerably, and had made such rapid advances that there seemed hardly any hope of her recovery. From that time until her death I saw her daily, with the exception of two days, during which I was obliged to be absent on visits to two out-stations in connection with the mission. Yesterday morning, at about half-past five o'clock, a messenger arrived to say that Miss Baldwin was rapidly sinking. I hastened down to the German colony, where their house was situated, and found her evidently passing away. She seemed perfectly unconscious, and took no notice of any one, or of any thing that was said. I knelt down and prayed with her, and she made a slight movement once or twice, as if she understood that prayer was being offered. I remained with her until seven o'clock, when, having some work which required my attention, and thinking it would be some hours before she passed away, I left the house, promising to return in an hour or two. I had scarcely gone, however, before Mrs. Hay sent word to say that her sister had '*gone home.*'

"On account of the great heat of the climate, it was necessary that the funeral should be on the same day; and accordingly at five o'clock in the afternoon we committed our dear sister's body to the grave, 'in sure and certain hope of the resurrection to eternal life, through Jesus Christ our Lord.' She was buried in the English burial-ground. There were about two hundred persons present—Germans, natives, English, Americans, and those connected with the school—all anxious to testify their respect.

"Since I commenced work in this town, nine months

ago, it has been my privilege to know and see much of Miss Baldwin, and to receive from her, and from her sister, Mrs. Hay, most valuable advice with reference to mission work here. She was an earnest and devoted Christian, and had laboured long and hard in her Master's vineyard. She has 'fought the good fight,' she has 'finished her course,' she has 'kept the faith,' and she has now gone in to see the King, her Master, and to receive from Him that crown of righteousness which he has laid up for her. During her illness she spoke much of her firm trust in the Lord Jesus for salvation; and on Saturday last, when I asked her if she would like me to pray, she beckoned me to her, and, taking my hand, she said: 'I want you to offer up a very earnest prayer to God, that He will grant to me all needful grace and strength for the solemn change through which I am about to pass.' After I had prayed, she prayed also, although with the greatest difficulty, as she was almost speechless, that she might be kept 'abiding in Christ.'

"On Tuesday—the day before her death—she said to me, 'I am so glad to see you. I feel Jesus very precious, and I feel quite safe in His keeping. I am only so afraid lest I should in the least degree grieve him as I lie here upon my sick bed.' Afterwards, when Mrs. Hall asked her how her arm was, which had been very painful, she said: 'I do not mind about anything if only I have the light of His countenance shining upon me.'

"She was very fond of her school. About a week ago, when her mind was wandering, she spoke about the boys, and asked, 'Have the little fellows gone home yet?' showing that even in her unconscious moments the school had a prominent place in her mind. She will be a very great loss to mission work in this town.

"Mrs. Hall and I have sustained a very great *personal* loss in Miss Baldwin's death, for she and Mrs. Hay were two of our greatest friends here—I may truly say quite the '*pillars*' of our work in this town. It was in their house that the English service was held every Sunday

afternoon, and also a female prayer-meeting, which was held every fortnight; and the kindness, encouragement, and support which I have received from them, have been an unspeakable help to me in various ways.

“On account of the war now going on between Russia and Turkey, it is impossible to sell property here, excepting at a ruinous loss. Everybody is more inclined to leave the country, than to purchase property and settle down. Under these circumstances, Mrs. Hay proposes to remain in Joppa, and carry on the school for another six months at least. At the end of this time she will be better able to decide what to do. The school is at the present time in a more prosperous condition than it has ever been before, and to carry it on as usual will be a matter of no great difficulty. It will afford me the greatest pleasure to look in occasionally at the school, and render Mrs. Hay any service that lies in my power. To close the school altogether would be a very serious matter to all concerned.”

The Committee of the Missionary Society, and the Church at home, were sorrow-stricken at the news contained in the above letter. All felt that a “mother in Israel” had fallen—that one had gone from the mission-field whose like they might search in vain for. Testimonials to her personal worth flowed in from those who knew her and her work, in her far-off Syrian home. A special meeting of the Foreign Committee of the Board of Missions of the Protestant Episcopal Church, was called, and the following resolutions unanimously passed:—

“*Resolved*: That it is with sincere sorrow the Committee have received tidings of the death of Miss Baldwin, a missionary whose official connection with the Board of Missions commenced in 1835, and has continued through nearly all the subsequent years of almost uninterrupted labour; in all which long term of service she manifested only one purpose—that of entire devotion to the cause of Christ—and most remarkable self-denial, never allowing herself to receive

more than a very small salary to cover the expenses of her few simple wants.

“*Resolved*: That the Committee desire to put on record an expression of their high appreciation of the exalted character of the deceased, whose memory deserves to be cherished and had in honour throughout the Church.

“*July 17th, 1877.*”

Friends in America who had followed Miss Baldwin's career with admiring eagerness through all her long years of service, united in purchasing a tombstone of Greek marble, in memory of the loved one. It was conveyed from Mount Pentelicon, near Athens, and placed upon Miss Baldwin's grave in the English cemetery, Joppa, in July, 1879. Upon it was engraved the following inscription:—

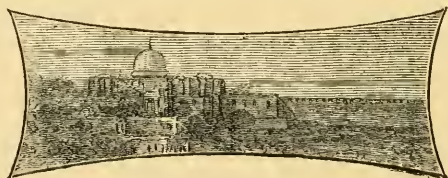
“In Loving Remembrance of

MARY BRISCOE BALDWIN,

BORN IN VIRGINIA, UNITED STATES OF AMERICA, MAY 20, 1811;
DIED IN JAFFA, JUNE 20, 1877.

*Forty-three years a Missionary of the Protestant Episcopal
Church of America at Athens, Greece, and at
Jaffa, Palestine.*

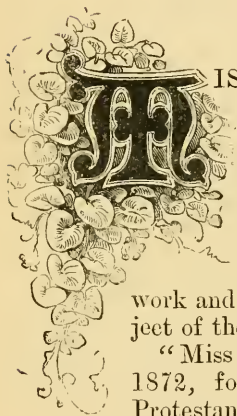
‘There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. . . . How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things.’—
ROMANS x. 12, 13, 15.”





CHAPTER XVIII.

PERSONAL REMINISCENCES.



MISS SMITH, of Alexandria, Virginia—a personal friend of Miss Baldwin—has kindly forwarded the following letter to the authoress. This letter, which is full of interesting reminiscences and memories, will present more vividly to the reader, the life-work and entire self-consecration of the subject of the memoir.

“Miss Baldwin came to America in 1872, for the purpose of inducing the Protestant Board of Missions in this country to receive into their hands a school already established by individual effort, and almost unparalleled self-denial. She hoped thus to place on a more permanent basis that which she feared might otherwise end with her life. Her success was only partial, but her school was, and is still, in hands which have a firmer than earthly clasp; and to her Jewish, and Arab boys—the sheep of our Lord’s own peculiar fold—is the promise, ‘No man shall pluck them out of My Father’s hand,’ being tested, and in each test *fulfilled*, by those who, in choosing a field of labour, give heed to the Master’s parting words, that ‘Repentance and remission of sins should be preached to all nations, *beginning at Jerusalem.*’

“Miss Baldwin’s mind was a peculiarly clear one,

pursuing one object with steady aim. Her eye was 'single,' to God's glory, in her appointed work—work to which she often said she believed herself as truly called, as was ever any minister of God to preach the Gospel. With firm belief in this divine calling, she as firmly trusted in the promises of divine guidance, and was ever watchful for such indications, which she followed in unquestioning obedience. She writes thus a short time before her last return to Jaffa, when uncertain as to the possibility of doing so:—‘I am waiting the entire recovery of my limb in uncertainty, not knowing how our Heavenly Father may order things for me. Whatever He orders, will be best for me and for the cause for which I am so earnestly working.’ Now that the school was established, the next step that she believed necessary, was to obtain the support of an organised body, as a centre of influence, as well as of authority, for a work carried on in a land so distant from the source of supply of necessary means for its continuance. In the pursuance of this object, as in every step in life, she cast from her everything that came in the way of following steadily any providential indications. Personal ease and comfort were as nothing to her. In her absorbing interest and devotion to this, she scarcely felt the lack of much that was essential to her health; and when questioned, would amaze her hearers with facts concerning her daily life, showing self-abnegation of which she was quite unconscious.

“More than almost any one I ever knew, her service was that of a noble consecrated life—one of concentrated purpose, and promptness of action. ‘Lord, what wilt thou have me to do?’ was her daily question, and she walked in the light of the answer she received. It may be said of her, as of one, who, when he came to the river that was so calm for him, as it was for her, ‘I have loved to hear my Lord spoken of, and wherever I have seen the print of His shoe on the earth, there have I wanted to set my foot, too.’

“We cannot read her life by any words of hers, for

they were very few ; as the monuments of Rome tell of the greatness of her mighty dead, as the cathedrals of England bear record of the soul-history of their royal founders, so is the school at Jaffa a fitting memorial for one of those of whom it is said, ‘Blessed are the dead who die in the Lord, for their *works* do follow them.’ The best that we can do is to point out this school as it is pictured to the mind’s eye, standing out in bold relief against that Eastern sky—to show it with all its hallowed associations, and surroundings, its short road leading up to Jerusalem, and then to plead, not for Mary Baldwin’s sake, but for the sake of Him for whom she did it all, that this mission in His native land may not fail because of lack of means to carry it on. True, that He rose above such social ties of earth when He ascended into the heavens, to make once more the earth His footstool, and heaven the true home of Himself, and all the true Israel of God. True, that now

‘The whole round earth is every way
Bound by gold chains around the feet of God.’

Yet are His promises sure for Palestine, and we can aid in their fulfilment, and ‘give Him no rest till He establish, and till He make Jerusalem a praise on the earth.’

“A poor half-witted coloured man, when shown a vine grown from a bean brought from the Holy Land, and told that such grew in the land where our Lord lived when on earth, replied, in the simple earnestness of his faith, ‘Oh ! don’t tell me of the land where He lived when on earth, but tell me of the land where He lives now !’ Even so ; but we do picture these scenes of His earthly life, that we may the better know Him where He is. And may we not feel that, as once before, He sits over against the treasury, and notes and commends those who give, under peculiar difficulties, for Himself and into His own hands, for this land and people ?

“Humanly speaking, Miss Baldwin lost her life in her cherished object of gaining a place for her school under the protecting care of the loved Church of her native

land. She counted her lameness as a small thing in the balance with her success, as to this object ; over which success she rejoiced as a crowning proof of God's favour towards her, in full assurance of which she could joyfully sing her *Nunc Dimittis*.

" Her death, which occurred not long after her return to Jaffa, was made the occasion of the withdrawal of this longed-for support, given, it was said, in consideration of her long and devoted services in the missionary field. The claim was deemed to end with her life.

" Well was it for the results of this service that God's ways are not as our ways, nor His thoughts as our thoughts. The work so long and faithfully done for Him, was not forgotten ; in passing into His own immediate presence, she had heard His voice saying, ' Well done, good and faithful servant, enter thou into the joy of thy Lord.'

" Two reasons were given for the withdrawal of a somewhat nominal support. One was lack of means ; but as the school had already taken hold of the hearts of the people, the required means were, and still are, supplied for carrying it on by Churches, Sunday schools, and individuals. The second reason must have been the stronger one. This was, ' that as the Church of England has Episcopal jurisdiction in Syria, it would be best for the Bishop of Jerusalem to have the school in charge, and for the Church of England to support it.' To this it may be said, that even if those who hold the school as a precious trust were willing to resign it to others, the question as to the *propriety* of doing so, or as to the acceptance of it, was settled by Bishop Gobat in a letter to Miss Baldwin, in which he highly commends her school, and congratulates her on her successful efforts in carrying it on, saying that ' he found it almost impossible to command means to carry out his own plans and wishes in such undertakings.'

" It does seem to be God's will that this school shall prosper. Certainly the lack of support from the Church, as a body, has not yet told unfavourably on the mission.

The interest aroused by Miss Baldwin in her widespread and successful efforts to obtain scholarships for her school—efforts which have been continued by the equally unwearied labours of Mrs. Hay and her son—is as intense as ever. This interest extends from Maine, to Georgia, to the West, and to the East, where Miss Baldwin is more personally known. Her long residence in Athens—the centre of attraction to all who make the classic past a living present—procured her many friends among those who gathered there from all parts of Europe. Here, too, Mary Baldwin and Florence Nightingale met; and who shall say that the one was second even to the other? Both brought to their Lord of their costliest ointment; and of each it may be said, ‘This, that this woman hath done, shall be told as a memorial of her.’

“This meeting occurred during the earlier portion of Miss Baldwin’s missionary life in Athens; for it was before the Crimean War, when Miss Nightingale’s services made her name a household word in every land. Miss Nightingale was detained in quarantine for two months in Athens; and before leaving she took from her neck a little chain with tiny clasps of gold, to which were attached a cross and crown of the same, with a large turquoise in the centre of each, and gave it to Miss Baldwin. In some cases a short utterance of the great and good, will arouse enthusiasm due to the speaker’s whole character; even so it was feast enough to heart and eye, to see this little personal possession of one ‘whose shadow the soldiers bent to kiss.’ This valued gift was transferred to a sick relative, who, shut in from active work, found such associations most precious. One other gift Miss Baldwin most highly prized—a miniature portrait on ivory of her uncle, Mr. Madison, formerly President of the United States; and yet another, a chain of beads—the one ornament found among the possessions of a poor crippled girl who, taken from the streets of Athens, was lovingly tended and cared for, until she was made fit for a better home, even a heavenly.

“I promised an account of Miss Baldwin’s visit to

Alexandria, and it would seem that I have taken a much wider range. But that which I have written is knowledge gained from her own lips, the result of many a quiet talk in a sick room, where she loved to come because of its quietness, taking almost childish delight in the bright open fire, because it recalled loved associations connected with it in her own early life; then she would talk of those 'loved long since, and lost awhile.' It was not often that a glimpse of any other than her missionary life was given—so entirely had this grown round, but not destroyed, the other; not often that any word revealed the deep under-current of ardent attachment to those of her home-circle whom she still found in the land of the living; seldom did she recall loving memories of those who now made an almost wider circle in the home above. After her return to Jaffa, she writes to a friend of '*your land of change.*' The home she had left in exchange for one in Athens, upon her dedication to a missionary life, was one of wealth and refinement; the circle of friends and relations a very large one; the home of her grandmother, to whom she often so lovingly wrote, was that of her sister, and could have been her own. So that few have turned away from more attractive surroundings. It was an old Virginia homestead; thousands of acres of land belonged to it, and later, were divided among the sons and daughters, who built and settled on the portions assigned to them; and so many were the families that it was called for miles around 'the colony.' To one of these families, in later years, Miss Baldwin wrote, 'I hope many other such loving family circles do exist, for they are lovely to behold.' These words could equally be applied to many others of that large circle, each being a home of comfort, a centre in itself, which drew many to share in the social life, the lovely scenery, and fresh mountain air. But the old homestead—the birth-place of those now settled within reach—was the centre of all, not only of those so closely allied by ties of near relationship, but of friends and acquaintances who loved to share the large hospitality

and loving welcome, which were ever waiting. It was such a home as can rarely be found in any but a new country—in families inheriting the wealth and refinement of the mother country, combined with a certain freeness of living, that comes with broad acres and rich produce. The rich lands brought forth bountifully, and the abundant harvest of one year was almost the sure promise for another. Broad pastures for horses, flocks, and herds on every hill; milk, butter, and eggs, for which there was no market, left thus for home consumption. Noble forests, with shade as yet almost unbroken, beautified the scene. No need to picture the fire-side scenes so vividly impressed upon her heart, for fellow-feeling presents their counterpart to every heart, in every land. There was no need for stint where supplies were always at hand, and hence came that large hospitality which has passed into a bye-word as ‘Virginian hospitality.’ In summer, the many rooms were always filled; all was bright and cheerful within doors. Without, as far as the eye could reach, are mountain ranges in their ever-varying hues; and all around is the lovely Valley of Virginia, which for hundreds of miles lies between the two grand ranges, the North Mountains, and the Blue Ridge Mountains. Few mountains are grander, few valleys lovelier, no scenery finer, than met her eye wherever she turned.

“The mistress of this home was a lovely Christian woman. None knew her but to love her; none named her but to praise. Gentle and loving in her own home, her interests extended with fostering care to the lowliest of her household; yet did they not stop there, but went forth in every effort to promote Christ’s kingdom in her own and foreign lands. Portions of her large income were ever ready when needed for such objects. It was from this home of rare attractions, where her sister lived, and to which she was gladly welcomed, that Miss Baldwin turned to go forth alone, to make a home for herself among a people to whom she felt called to tell the story of redeeming love. How much it cost her, is

revealed from time to time in her letters. Her feeling of home-sickness was at times very great, and produced great mental struggles. It was after such a season, she writes from Athens of one of God's peculiar mercies to her—"the gift of a house of worship, where He has promised to meet His people in an especial manner. I cannot tell you how we all value this gift—this house of God in a foreign land; it has taken away the feeling I have always had of being so far from my native land. The precious season of spiritual privileges, during the time of the consecration of our dear little church, is one of the great instruments which God in mercy used to remove from me the sinful state of mind I was in. I longed for my native land, because I knew that I could there be satisfied with heavenly manna; but the Lord, whose mercies are ever as of old, has shewed me that He is able, as in times past, to supply such of His people as trust in Him "with food convenient" for them, even in this wilderness of spiritual privileges.' Again she writes from the same place:—"Oh, my land, my native land, how I desire to re-visit it; to behold and embrace you, my dear grandmother, before you are called to enjoy brighter scenes than I this night behold in the clear heavens, studded with stars more brilliant than diamonds! Dear grandmother, where are you? A fearful foreboding, though I know not why, seems to come over me. God grant that I may look with a clearer eye of faith beyond this world, and say, "I know that my Redeemer liveth, and has prepared mansions of bliss for all who love Him and look for His appearing."'" The above was written in Athens, while she was watching for an eclipse of the moon, when she wonders if those at home had 'such a truly heavenly sky spread over them.'

"Far from all she loved most, *alone*, as one must be even when with those who are loving and kind, she rarely dwelt on her separation from her loved ones, 'lest,' as she writes, 'such thoughts and anxieties should unfit me for the right performance of my duties, and keep me all the time unhappy in the midst of

innumerable blessings.' So little did she dwell on her own isolation, so small the estimate of her own self-sacrifice in going forth alone to a foreign land, that she thus contrasts her own attainments with those of one who was *only* equally self-denying, and devoted. 'When I read, a few days since, Bishop Boone's letter, giving an account of the death of his beloved wife—the partner of his labours, his joys, and sorrows—and of his firm faith, and steadfastness of purpose to persevere with *unabated* energy in his work, I cannot but contrast his high attainments and faith with my own deficiencies, and feel ashamed and humbled before God.' Thus was she often 'faint, yet pursuing;' longing for home, and yet saying, in some uncertainty as to an anticipated visit, 'I feel as when I wrote, that I shall look on the result in either case as God's will, *and submit.*'

"When she came to us (in 1872), her early home was in the hands of strangers. Such of the past as might have been spared to her had been swept away by the ruthless hand of war—old landmarks removed; family circles, which might have still been unbroken, now scattered far and wide; poverty reigning where wealth had abounded; the foundations of civil and social life shaken to the very centre in her native state. Yet were the words of St. Paul her own, 'sorrowful, yet rejoicing;' the sadder because of so many changes, the more joyful in looking for 'a city which hath foundations, whose builder and maker is God.'

"She came to us with all personal feeling put away in her own heart, but with her work in her hand. Of that she would talk for hours; and as she pleaded her cause, her face would light up with a marvellously sweet expression as she traced God's dealings with her, and told how He had guided her every step of her life.

"I wish I could have a face-to-face talk with you; it would then be so easy to place you *en rapport* with the church and people of our quiet town, as they were when we welcomed her in our midst. Our town is one of the oldest in America; the bricks of our old church were

brought from England in colonial times. George Washington was one of the vestrymen. His pew and that of General Robert E. Lee, are nearly opposite, across the aisle. Marble tablets to both are on each side of the chancel, and strangers from all parts of the Union, flock to worship, as at a shrine, at the Church of Washington. The life of hardship and of discipline consequent on civil war, prepared the way for a Church life of peculiar self-denial and devotion; and pastor and people united with enthusiasm in 'restoring waste places.' The sufferings of our people had loosened the strength of earthly ties, and worldly pleasures for the same reason were far from us. It was at such a time as was spoken of when it was said, 'Then had the churches rest and were edified, and walking in the fear of the Lord and the comfort of the Holy Ghost, were multiplied;' and sons and daughters of consolation were raised up among us. We were thus prepared, remembering the Apostolic injunction as to one like-minded, to receive this servant of the Church in the Lord, and to assist her in whatsoever business she had need of. She met among us many kindred spirits, who, in a different field, and among a different people, had been 'succourers of many.' Our close proximity to the Theological Seminary—at once the hope and pride of Virginia—brought us in a close contact with those noble bands of missionaries who have gone forth from this seminary to Africa, to China, and Japan, until Virginia may be called 'the mother of missionaries,' as she has been so long called 'the mother of statesmen.' During one of her first visits to this country, after she went to Athens, we were living on the 'Seminary Hill,' and Miss Baldwin visited us. She revelled in the pure sweet air of the hills which overlook the Potomac river and the lovely valley between, but far more in the spiritual atmosphere of such a neighbourhood. The many students of divinity, and the families of the professors, formed a nucleus around which were gathered families of culture and refinement, apart from the busy world, given up to studies which gave an upward tendency to all thought.

The current of life seemed ever heavenward; no outward disturbance marred its flow. In one of her letters she expressed her delight and her longing for just such quiet time for study and preparation for a life's work, as the students enjoyed. This was in her earlier life. In later years she visited the same hill, and enjoyed it, as many other missionaries have, as a haven of rest to which all hasten, as soon as their feet touch their native soil. Thus the frequent visits of missionaries had taught us to sympathise with, and welcome those who so often found painful changes in returning to their native land, and who gladly shared the homes of others as substitutes for those which had passed away. All were gladly welcomed on their return; but to few was a more loving welcome extended, than to her who had for a life-time laboured almost alone in her Master's vineyard.

"There were some among us, who, for the little time she was with us, came in and out in loving interest, delighting to minister to one who had so given of her small means, to the work in which her soul delighted. Indeed, so much had she denied self in her work, that she lacked much that was needful for health and comfort.

"One bitter cold evening, as we sat near the bright fire, talking of those who were exposed to the storm without, the current of our conversation was interrupted by one of our number, who placed in our hands some well-worn, closely-darned articles of clothing, which were as a revelation of a self-denial which no word of hers would ever have made known. With this as a clue, we drew from her, by questioning, statements of self-denial so long practised as a habit, that she was quite unconscious of it.

"Loving hands supplied her needs; every stitch was worked in love, which made the gifts as sweet incense, and as such joyfully received. It was then that we were rewarded by her tracing, in connection with this supply, a chain of providential guidances which had led her on in every step of her life. God's call to her in early youth to go forth in His name to some foreign land;

her joyful acceptance of the post at Athens, which she had been the means of procuring for a friend who declined it; how, when her connection ceased with the school in Athens, she was led to care for the poor Cretan children who had sought asylum in Athens; how difficulties were removed from her path, and the work accomplished; and then the leading of Providence in guiding her steps to the Holy Land, and the establishment of her school;—all was recounted with enthusiastic thankfulness.

“Last summer we gladly welcomed Miss Davison, a near relation of Miss Baldwin, now her sister’s assistant in the school, and in sole charge for a time, during Mrs. Hay’s absence in America. Miss Davison has shown herself pre-eminently fitted for the position which had been thought of for her by Miss Baldwin, years ago. Could she know of things of earth, she would consider the appointment of such an assistant as another link in the chain of providential care over her school.”





CHAPTER XIX.

THE WORKER'S MEMORIAL.

And thus she passed away, so beautiful in dying,
As she had been in living—grand in simple faith;
Her watchword, '*Trust Him*,' tells the secret underlying
Her fragrant life of beauty, her victorious death.

So beautiful! And now, she being dead, yet speaketh ;
Her works of faith and hope shall never die,
And by her last sweet life-like words she seeketh
To prove that *simple trust* will our last foe defy."



ALTHOUGH the founder and conductor of the mission-school had been called away, earnest friends desired that the work might be carried on. The Missionary Committee in New York, however, felt unable to pledge themselves to the support of the school, and in due course a resolution to that effect was sent to Mrs. Hay, who in spite of war and other troubles had remained bravely at her post. So firm a footing had been gained in this "entrance-chamber to Palestine," by Miss Baldwin's faithful, untiring labours, and so many lads and parents—especially the mothers—craved that the benefits of the school might be continued, that Mrs. Hay could not find it in her heart to close the school and return home. Yet it was a great effort of faith to attempt to carry on the work solely on her own responsibility ; for about £300 annually were needed to pay house-rent, teachers' salaries

and incidental expenses. The Missionary Committee at home offered to take charge of, and forward, any sums sent to their care specially for the Joppa Mission School; beyond this they could not go. Consequently, Mrs. Hay decided, for a time at least, to carry on this important school, trusting entirely to voluntary subscriptions for support. For the past four years and a half this has been done, and the result proves that the lady principal did not trust in vain to the liberality of the Christian public. At the present time, the total number of scholars reaches nearly one hundred; and the "Mary Baldwin Memorial School" is known far and near in Palestine. It is interesting to know that Bishop Gobat endeavoured at one time to open a school in Joppa, but without success. When, however, this faithful servant of God heard of Miss Baldwin's more successful attempt, he wrote her a letter of "*God speed*," in a most prompt and Christian spirit. Said he, "I congratulate you on the success which has hitherto attended your efforts in this direction; and this I do the more heartily because I have tried in former years to establish an efficient school at Joppa, and could not succeed. Should you meet any of my friends, pray remember me kindly to them, and tell them how delighted I should be to hear that they have begun to support your work—that is, the work which I *should* do, and which God has put it into your heart to undertake for me." The author of "One Hundred Days of Christian Work in India," writing of the school recently, as conducted by Mrs. Hay, says, "After spending seven months among missionaries in Asia, and Egypt, I have seen no school of greater promise. Surely this vine, manifestly of the Lord's own right hand planting, should be vigorously sustained." These testimonies could be multiplied by extracts from many travellers' letters, but one or two must suffice, as showing sufficiently that the institution is conducted in the same spirit as of yore, and with the same objects.

Miss Blunt, an English lady visitor to the Holy Land, spent some weeks at the school, and while there, engaged

heartily in whatever school-work presented itself. Writing in January, 1879, of the examination which had just passed off, she says:—"Eighty of the pupils were present, and it was cheering indeed to see their happy faces. They were examined in the Scriptures, of which they translated portions from English into Arabic, and answered questions put to them in arithmetic, grammar, and geography, with great facility. There were more than eighty of the parents present, besides other visitors. Among the children was a little blind boy, named Esau Hanna, the child of poor parents. Though he had been at the school only four months, and had never before received instruction, he can read the Gospel of St. John without difficulty. He can also repeat perfectly the second chapter of St. Matthew, the Commandments, the Creed, and some hymns in Arabic. I heard him repeat in English, Bishop Heber's hymn,

'Brightest and best of the sons of the morning.'

This he did beautifully, with a good accent and clear voice, without a particle of sight in his poor eyes. God has bestowed on him a wondrously gifted intellect. At the distribution of gifts from the Christmas tree, Esau received a cloak, which he said he knew was beautiful by touching it. Twenty-seven of the poorest children received suits of clothes, and others, handkerchiefs or caps. The school is situated amid lovely surroundings. In the garden of Palm Cottage are vines, fig-trees, peach-trees, apple-trees, pomegranate-trees, olive-trees, lemon-trees, orange-trees, and banana-trees, beside date-palms loaded with fruit. Orange gardens lie all around the back of the premises, while the glorious sea of Tarshish terminates the prospect. The school is about ten minutes walk from the town. Lessons begin at eight o'clock in the morning, and end at five in the evening. Mrs. Hay has carried it on alone, since the death of her beloved sister. The blessing of God visibly rests upon her undertaking, and everything prospers in her hands."

The blind boy Esau referred to above, has now been

taught the trade of basket and chair-making. He has succeeded admirably, and Mrs. Hay intends, if possible, to let him have a separate room in the school premises, so that he may instruct other boys in this handicraft; thus enabling them to earn their own living, after their school career is over.

The occupation of Cyprus by England has produced great excitement and raised large hopes among the people of the East. The Arabic races are delighted at having such a powerful and law-abiding neighbour. The change of rulers in the island is a manifest benefit, and will most likely influence for good far distant provinces, the Holy Land among them. As the result of the news of the transfer of Cyprus to England, the boys in this school were stimulated to learn the *English language* above all else, recognising in this branch of learning the prospect of future employment.

The school is carried on much as Miss Baldwin conducted it. The chief ends sought are the moral and spiritual improvement of the lads, while their material prosperity is also cared for. That the general appearance, deportment, and cleanliness of these lads distinguish them most markedly from their neglected neighbours cannot be doubted, in the face of the testimonies borne by those who have seen the school in full operation. The boys are taught so to value the Word of God as to save their spare cash until they can buy the Scriptures for their own perusal at home. Mrs. Hay says:—"Five of the first class have purchased the whole Bible in Arabic for their own use; and others are paying rent, until they can make the Scriptures *lent* them, their own. Some of the boys are also much interested in selling the Bible, or portions of it, to the deluded pilgrims who come from various countries to Joppa, on their way to Jerusalem. They go after the school is closed, with books tied up in handkerchiefs, and are delighted when they bring back the money for the books they have sold. Several of these little self-appointed colporteurs have each bought a Bible for themselves, and



MAHOMMEDANS AT PRAYER.

paid a dollar for it—a large price for these poor lads to pay.”

Continuing her account of her work, Mrs. Hay writes : “I hope that the love for my dear sister’s memory will lead many friends to aid me in maintaining this work. I have much to attend to in looking not only after the School, but in making up garments for the most destitute boys. I have many applications to take sisters of the boys ; but this I refuse, as Miss Arnott, of Scotland, has a large school for girls in the town. Many parents want their boys to become boarding scholars ; and while I should like this, I am not yet sure that the three hundred pounds yearly needed for the rent, teachers’ salaries, and the incidental expenses of the day-school, are secured to me ; for since the Foreign Committee can promise no support further than the sums *specially named for this mission*, I am left in a state of uncertainty. I have made many garments this winter for the children with the sewing-machine. It would aid us materially, if we could get as a gift from some manufacturers, the unbleached cotton cloth needed for the poor. One of my teachers translates children’s stories illustrating Bible truths into Arabic ; and I find they have a very good effect on the behaviour of the boys in the day-school, and at home. I trust that my purse will be like ‘the widow’s cruse,’ always supplied for the poor and needy, so long as the Lord permits me to remain in this land. He has wonderfully blessed us, and we have great cause to be thankful to Him for all His mercies. This Joppa school has now been in operation twelve years, and since its establishment some 500 boys of all sects—Moslems, Greeks, Syrian-Catholics, Syrian-Protestants, Maronites, and Jews have received instruction in the school, the majority of whom have turned out well. Many of them have entered into business, and are doing well, two of them are studying in Jerusalem to become teachers ; several are in Egypt, and we trust that all will remember, and profit by, their Christian training. We still have the Protestant

Sabbath service in our chapel-room every Sabbath afternoon, as there is no Protestant church in Joppa, and during the tourist season our rooms are as full as they can hold."

Mrs. Hay earnestly entreats for subscriptions to enable her to carry on the school. Such subscriptions may be sent to her direct at the Mary Baldwin Memorial School, Joppa, Palestine, by cheque; or paid to her agents, Messrs. J. S. Morgan and Co., Bankers, 22, Old Broad Street, London. Should any friend desire to support a lad, one will be specially named to the donor, and from time to time, particulars of his progress will be sent to the friend so supporting him.

It may be seriously questioned whether Palestine, as a field for missionary effort, has not been overlooked, in comparison with other lands. The Holy Land is endeared to us all by the many sacred associations connected with the life, ministry, and death of our Lord and Saviour Jesus Christ. Jerusalem, Joppa, Bethlehem, Bethany, Nazareth—how the bare mention of these names calls up recollections of the words and deeds of Him who walked that land for three-and-thirty years, doing good, exemplifying the Christian ideal of life, speaking the words of life eternal to men, and sealing His ministry by the sacrifice of Himself, as the "sin-bearer." Although from that land, the sound of salvation went forth into all lands, and the news of a crucified Saviour was first proclaimed to wondering sinners, such moral and spiritual darkness enshrouds the masses of the people there, that missions are *urgently* needed. In some parts of the land, where a nominal Christianity is taught, the priests are so ignorant, and the doctrines of religion so garbled and overlaid with superstitious dogmas, that the condition of the people is not bettered by the ministrations of the priests, but rather rendered worse. In others, the fanaticism and gloomy fatalism of the Moslem faith, reign paramount. Generally speaking, the Holy Land is covered with spiritual darkness. It is true that here and there a few centres of Christian activity may be found: in Jerusalem,

in Nazareth, in Bethlehem, in Joppa, and in a few other places on the other side of Jordan, schools have been planted, and teachers and pastors are hard at work endeavouring to counteract the spiritual destitution of the land. But what are these isolated agencies among so many? It is computed that Palestine has about twelve hundred thousand inhabitants dwelling in towns and villages, in addition to a large unknown nomadic population. These are mostly Bedouins and Turcomans—"tribes of the wandering feet and weary breast." They live in tents, roaming according to their own restless wills over deserts and mountains, with their flocks and herds, or adopting the practices of the marauder and thief. How shall they be reached? is the query that presses itself home to Christian hearts. The re-population of Jerusalem and Palestine by Jews, is not so interesting a matter for our consideration as this, touching the civilisation and Christian enlightenment of the inhabitants of the land.

It has been proved by actual experiment that the only way of accomplishing permanent good in the East, is to educate the children, and to withdraw them from the temptations to which they are exposed at home. The child thus becomes a link between the teacher and parent, and gives the former an influence for good, which could not otherwise be obtained; but, more important still, these trained children grow up a generation filled with new faith, new ideas, new light, and go forth throughout the land, fitted in their turn to establish schools and impart instruction, in districts quite inaccessible to Europeans.

When will the light "the True Light," arise and shine over all Palestine? When shall its desert rangers bow the knee to Him who is King of Kings and Lord of Lords? May the time—"the set time"—to favour Zion, soon come. May the darkness of the land disappear before the rays of the Sun of Righteousness, and the people bow beneath the loving sway of the King of Glory. So shall this "delightful land" be the



MISS DAVISON.

MRS. HAY.

brightest jewel in its Redeemer's crown. The Lord hasten it in His good time!

At present, as mentioned in the last chapter, Miss Jacqueline Davison, cousin to Miss Baldwin, is labouring in the school, giving to it willing, *free* service of heart and hand, in conjunction with Mrs. Hay. Writing recently of the situation, she says:—"Joppa is very beautiful when seen from the steamer's deck. It is built on ground rising directly from the sea, the mountains of Judea forming a lovely background. The houses and walls are all white or light grey; and on three sides of the city are orange-gardens, which, the year round present a perfect sea of verdure. A very pearl among emeralds, the city seems. A near approach, however, dispels the enchantment. You find narrow, dirty, crooked streets, without side walks; houses, camels, donkeys, and people jumbled together in the way. The untidiness of the nation is unparalleled. The old, the lame, and the blind are each day placed at some public corner, to beg their daily bread; and pitiable objects they are, filthy and disgusting bundles of rags and disease. Everything around you recalls Scripture. The courts of the houses, the flat roofs covered with tiles, the water-pitchers on the shoulders, the two women grinding at the mill—all keep you constantly in mind that this is *the Land of the Book*.

"My experiences among the people have all been pleasant. The majority of my boys I have found warm-hearted, intelligent, impressible, grateful, and sympathetic, but hot-tempered and unforgiving. When truly converted, their simple faith is very beautiful, taking all Scripture literally. Indeed, many live up to its precepts so closely as to shame those who are here to teach them."





APPENDIX.

CEREMONIES AND TENETS OF THE GREEK CHURCH.



THE church at Jerusalem was the mother of all succeeding Christian churches. The apostles remained in that city, until they were "endued with power from on high" according to Christ's promise, and then they departed, teaching and preaching as they went, the wonderful tidings of the Christian faith. The persecution which had arisen at Jerusalem, was one reason why they were scattered abroad, but in the Divine command, we may trace another and a stronger reason. The apostles travelled as far as Antioch, Phenice, and Cyprus; and some of the little band "spake unto the Grecians, speaking of the Lord Jesus." Here

we may trace the origin of this ancient Church. Paul and Barnabas spent some time at Antioch, ministering to the little community of converts there, which community first gained the title of "Christians," after which he passed through Asia Minor into Europe. Paul was honoured of God to found the Christian Church in Rome, while other disciples and apostles laboured in other countries. A church was founded at Alexandria, also: indeed, before the close of the first century, flourishing Christian churches were founded in

both Eastern and Western lands. In the second century, however, a dispute arose between the Eastern and Western Churches in reference to Easter; the Western Church dissenting from the doctrine of the Eastern, which taught that Easter should be observed upon the same date as the ancient Jewish Passover. This festival is accounted the most solemn of all the festivals observed by the Greek Church throughout the year, and the ceremonies connected with it last over two or three days.

Neale, in his "History of the Holy Eastern Church," gives the following graphic description of a midnight scene, as witnessed at Athens by himself on Easter Eve. "There was not a light, not a sound; each individual of that immense multitude, filling all the adjoining streets, remained still and motionless, so that even the most distant might catch the murmuring voices of the priests who were reciting the service within the church. Troops lined the streets to see that perfect quiet was maintained, but assuredly it was a needless precaution, for there was not one present who did not seem to share in a general feeling of gloom and depression as though a heavy cloud were hanging over all things: and so complete was the realisation of all that these ceremonies were intended to convey, that I am certain, the power of death, so awfully manifest in these tedious hours, was present with each one of them. As midnight approached, the archbishop, with his priests, accompanied by the king and queen, left the church, and stationed themselves on the platform, which was raised considerably from the ground, so that they were distinctly seen by the people. Every one now remained in breathless expectation, holding their unlighted tapers in readiness when the glad moment should arrive; while the priests still continued murmuring their melancholy chant in a low half-whisper. Suddenly a single report of a cannon announced that twelve o'clock had struck, and that Easter Day had begun: then the old archbishop, elevating the cross, exclaimed in a loud exultant tone "*Christ is risen!*" and instantly, every single individual of all that host took up the cry, and the vast multitude dispelled the intense and mournful silence which they had so long maintained with one spontaneous shout of indescribable joy and triumph, "*Christ is risen!*" "*Christ is risen!*" At the same moment, the oppressive

darkness was succeeded by a blaze of light from thousands of tapers, which, communicating one from another, seemed to send streams of fire in all directions, rendering the minutest objects distinctly visible; bands of music struck up their gayest strains; the roll of the drums through the town, and further on the pealing of the cannon, announced far and near, these "glad tidings of great joy;" while from hill and plain, from the seashore, and the far olive grove, rocket after rocket, ascending to the clear sky, answered back with mute eloquence, that Christ was risen indeed, and told of other tongues that were repeating those words, and other hearts that leaped for joy. Everywhere, men clasped each other's hands and congratulated one another, and embraced with countenances beaming with delight, as though to each one separately some wonderful happiness had been proclaimed. All this while, rising above the mingling of many sounds, each one of which was a shout of gladness, the aged priests were distinctly heard chanting forth a glorious hymn of victory in tones so loud and clear, that they seemed to have regained their youth and strength to tell the world how 'Christ hath risen from the dead, having trampled down death by death, and having bestowed on them that are in the tomb, eternal life.' It is impossible to give any adequate idea of the effect of this scene. The sudden change from silent sorrow and darkness to an almost delirious joy, and a startling blaze of light, spreading its unwonted brilliance through the night, was really like magic."

In the fourth century a controversy arose between the Eastern and Western Churches, in relation to the claim for supremacy; both bishops claimed it. In the eighth century another controversy arose over image-worship, which was adopted by the Roman Church, but repudiated by the Greek; at this time, the question was first agitated as to the procession of the Holy Ghost—whether the third person in the Trinity proceeded forth from *both the Father and the Son*, or *from the Father only*. In the eleventh century another controversy arose, between the Greek Church and the Romish, as to the proper manner of celebrating the eucharist, and the Pope in anger issued a decree of excommunication against the whole Greek Church. From that day to this, the two Churches have been completely separated. Although at

different times overtures have been made by Rome to the Orthodox Eastern Church to bring about a union, such overtures have been rejected.

The rule of faith in the Greek Church includes the canon of Scripture, and the decrees of the first seven general councils. It holds seven sacraments,—viz, baptism, chrism, the Lord's Supper, penance, ordination, marriage, and the euchelaion, or administration of holy oil. In baptism, oil is mixed with the water; while among the Copts the sign of the cross is made during this sacrament no less than thirty-seven times, for the exorcism of the evil spirit. "*Chrism*" is an ordinance corresponding somewhat to confirmation in the English Church. In the eucharist, the wine is mixed with warm water, and administered to clergy and laity alike,—even children of tender years being allowed to partake. By *penance*, is understood the performance of extraordinary alms, or undergoing very prolonged fasts. Wednesday and Friday in each week are regularly observed by faithful Greeks as fast-days; while the total number of fast-days appointed throughout the year, amounts to two hundred and twenty-six. Marriage consists of three parts—betrothal, coronation, and dissolving of the crowns. The holy oil is administered with prayer, according to Apostolic precept, in cases of severe sickness—not in anticipation of death, as with the Roman Catholics. Relics are held in great reverence in the Greek Church; but the doctrine of purgatory never obtained a footing there.

A few extracts from a work quoted and taught in the Greek Church, will afford information as to the doctrines believed and enforced. This work is entitled "A Summary of Christian Divinity, by Platoff, late Metropolitan of Moscow." This book was translated into English, some years since, by an English clergyman. It is written in the form of a Catechism; And the following sentences will serve to show how Scriptural were some of Platoff's views:—

"Revelation: whereas it was impossible for the human mind to find out the means for recovering Divine favour, and reforming its corrupt nature, the Holy Scripture has revealed the means."

"It has been already proved that man cannot justify himself before God, and that all means of reconciliation to God possible for man to devise, would fall short. But it would

be inconsistent with the infinite mercy of God to abandon man to despondency ; it was a natural consequence therefore, that God should himself reveal to him the means of reconciliation, to enable him to recover the primeval state of happiness in which he had placed him. Hence, God actually revealed to us the only means of our redemption, which those of us who have received the divine mercy call revelation."

"God having supernaturally and abundantly enlightened the minds of prophets and apostles, revealed unto them the hidden mysteries, which they wrote down by command of the Holy Ghost, for a perpetual remembrance. These, their writings, we know under the name of the Holy Scriptures. We find from them that the Church is built upon the foundation of the apostles and prophets : wherefore the Holy Scripture is the only true Word of God."

"The atonement was made for all men. Its benefits are secured by faith unfeigned, sincere, living, working by love, constraining to active obedience."

"Spiritual life is restored to man through the gracious operation of the Holy Spirit. He softens the heart, enlightens the understanding, cleanses from sin, unites unto Christ, guides in the performance of duty, comforts and sustains in trials, and assures us of our interest in the Divine love."

"The true Church of Christ is Catholic and spiritual, a Holy Society of God's chosen people ; not like the Jewish, confined to one nation, but composed of different nations, peoples, and tribes under heaven, in every part of the world ; and thus was fulfilled the promise of God to Abraham, "In thee shall all the families of the earth be blessed."

"All men should exercise themselves in reading the Scriptures."

This work recognises Christ as the sole head of the Church ; the clergy as the shepherds of the flocks ; and teaches that the Church should follow no leader but Christ. A high ecclesiastical authority has declared that "the ground of received doctrines, common to the Greek Church and orthodox Protestants, is so broad, as to afford much room for Christian effort." It also affords much reason for hope as to the reformation and purification of the Greek Church. These truths are still a part of the National Creed, and although

they are inconsistent with the corruptions in doctrine and practice, at present prevailing in that Church, they afford large ground for hope that the adherents of that ancient faith, will in time be brought to see and acknowledge their errors. Miss Baldwin frequently asserted that there was much in the *doctrine* of the Greek Church, although not in its practice, with which she could agree. But with a more extended knowledge of the Scriptures, and the spread of education among the people, she fully anticipated the revival of a purer Christianity. As a means to this important end, it is interesting to observe the information given in the succeeding "Note," in reference to the Biblical instruction now imparted in Greek day schools.

NEW TESTAMENT IN GREEK SCHOOLS.

THE ancient Greek Testament has recently been adopted by the Minister of Education in Greece, as a text book in the schools of that kingdom. As there are over 1,200 schools with about 80,000 pupils, this measure will have an important influence upon the future social and religious history of Greece. School boys at Athens can read Paul's discourse on Mars Hill, as delivered to their forefathers; while those at Corinth may read reverentially and wonderingly, the same apostle's letters to the earliest Christians in that city.

OBITUARY NOTICE.

THE following extract from a missionary periodical, refers to the death of the young lady who accompanied Miss Baldwin to Athens in 1835, as a fellow-missionary. They laboured for many years together in the bonds of sisterly sympathy and Christian work, and in their deaths they were not long divided. Miss Mulligan is frequently referred to in Miss Baldwin's letters, under her Christian name of "Fred-erica":—

"Died in Athens, July 10th, 1877, at the residence of her brother-in-law, the Rev. John H. Hill, D.D., Frederica Mulligan, daughter of the late John W. Mulligan, for many years a respected member of the New York bar. Miss Mulligan, with other ladies, was appointed to the Greek Mission, by the Executive Committee in 1835. After

labouring there for some time, she returned home to cheer the last days of her aged father, going back to Athens after his death to resume her much-loved work. She resided with Dr. and Mrs. Hill to the day of her death, counselling, admonishing, instructing, by her example and her stores of religious knowledge, the young, the old, and every one who was privileged to know her. She was interred in the Protestant Cemetery in Athens, and it fell to the Rev. Dr. Hill as the only Protestant clergyman there, to perform the last sad duty of conducting the funeral ceremony in St. Paul's Church, and at the grave. Her interment was honoured by the attendance of a vast number of the population of Athens."

ENGLISH MISSIONS IN PALESTINE.

At the Mildmay Conference on Missions, in 1878, it was well observed, "Whatever view of prophecy we adopt, it is scarcely possible to notice the threatening decay of the Ottoman power, the rapid re-peopling of Palestine, and the cultivation of the land by Jewish colonists, without feeling that we have before us in these facts, so many 'signs of the times,' which should speak to the hearts of God's people, calling upon them to put forth renewed exertions in the blessed work of doing good to Israel." Some of the missionary societies flourishing in the midst of British Christianity, have endeavoured to fulfil the Saviour's command; and, *beginning* at Jerusalem, have striven to supplant Judaism and Mahommedanism with the pure Gospel of our Lord and Saviour Jesus Christ.

It will be interesting to the reader to note a few particulars respecting these English missions in Palestine.

The Anglican Cathedral Church in Jerusalem, "called "Christ Church," owes its origin to the efforts of the London Society for Promoting Christianity among the Jews. This institution, although founded in 1809, did not send out agents to Palestine till about 1820. Mission and building operations were commenced in 1838, but difficulties, and opposition of one kind and another, combined to prevent the completion of the church for many years. In 1841, the King of Prussia gave instructions to his ambassador, M. Bunsen, to request the English Government to consider the

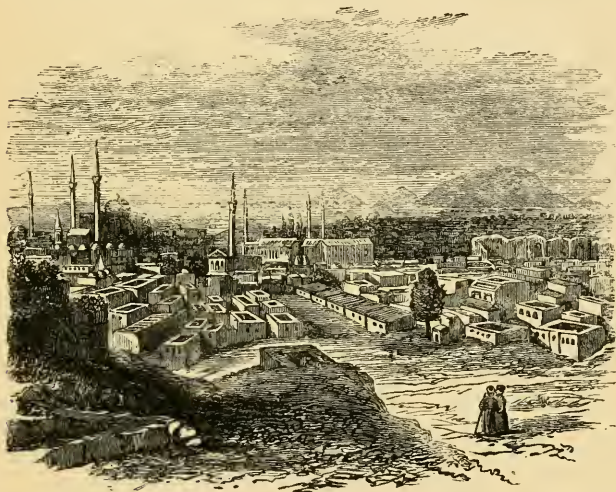
propriety and necessity of establishing a Bishopric at Jerusalem, in connection with the English Episcopal Church: which Church already possessed a building site on Mount Zion. The proposition of the King of Prussia ran thus:—

“But, above all things, his Majesty is determined to make every effort in the Holy Land, which can, on Christian principles be required of him, toward promoting in common concert the interests of the Gospel. The Church of England is in possession of an ecclesiastical foundation on Mount Zion, and his Majesty deems it therefore the duty of every Protestant prince and community to attach themselves to this foundation, as the starting and central point of combined efforts. His Majesty esteems it to be the first condition and step towards such an unity of action, that the Church of England should institute a Bishopric at Jerusalem. The foundation for it is, as if by a special act of Providence, already laid.” It was stipulated that the right of nomination to the Bishopric should be exercised alternately by the crowns of England and Prussia, and that the jurisdiction of the Bishop should extend over Palestine, Syria, Chaldea, Egypt, and Abyssinia. The Archbishop of Canterbury was to possess the right of veto as to the appointments of the Prussian Crown; and the King of Prussia liberally endowed the Bishopric with the sum of £15,000.

The first Bishop of Jerusalem was the Rev. Michael Solomon Alexander, a converted Jew. He was consecrated to the office in December 1841, but died in 1845, when he was succeeded by the Rev. Samuel Gobat, formerly missionary in Abyssinia. Bishop Gobat (who died in 1879) was well-known to all missionary readers as a whole-hearted servant of the Master. Immediately on his appointment, he put forth his utmost energies to extend and establish the operations of the missionary work of the English Church; by so doing, really “entering in and possessing the land” of Palestine for the Church Missionary Society. This society holds an honoured place among those societies which are endeavouring to win Palestine for Christ. Its agencies are scattered throughout the length and breadth of the land, on both sides of the Jordan. While other societies can only point to one, two, or three centres of light and influence,

this society has made Palestine and "the region beyond Jordan," one of its principal fields of operation.

When Bishop Gobat had settled at Jerusalem, he sent one Michael Tamala, a convert, to Nablous as a Scripture reader; and Michael Sweda, another convert, to labour in the same capacity among the Bedouins east of the Jordan. In 1851, at his invitation, the Church Missionary Society sent out men to Jerusalem and Nazareth, to aid in the great work. The Bishop prosecuted his noble endeavours, by



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buying buildings at Nazareth, Ramleh, Nablous, Bethlehem, Salt, Acca, and Lydda, at different dates, fit for occupation as schools, and opening them as such; so making each school an important centre of light and instruction to the natives. Besides these efforts, he laboured unweariedly in his Orphanage Training School and other branches of work, carried on exclusively by him at Jerusalem. No one man ever did so much for Palestine as Bishop Gobat. One who knew him well, having laboured under him for sixteen years, wrote thus of him after his death. "Bishop Gobat was a thorough Christian; all his gifts were subordinate to the one desire, that he should be nothing and Christ all. No ambition, no

private aims interfered with the transparency of his Christian character. The secret of his humility was his constant communion with God ; he was a man of prayer. The secret of his power was his unrivalled acquaintance with his Bible, which he knew almost by heart." This wonderful man laid the foundation of much of the good which is now being carried on in the Holy Land, and opened doors of labour into which other men have entered.

For many years past the Church Missionary Society has had a "Mediterranean Mission," which, as its name implies, sought to deal chiefly with those people and tribes living in Abyssinia, Egypt, Turkey, Palestine, and other districts bordering on the Mediterranean Sea. But, toleration for Christians and Christian teaching was denied in Turkey. Nevertheless, the Turkish Government had promised over and over again, that the Christian should have religious toleration and equality with the Moslem. But these promises, when given, were given in opposition to the injunctions of the Koran, and always broken when opportunity offered. Whatever reforms had been made, or promised in Turkey, were looked upon as the work of "unbelieving Turks,"—under European coercion,—and only to be endured as long as they could not be altered ; and as Mahommed, the founder of Islam, was a bloodthirsty, cruel man, believing in the mission of the sword to extirpate all Christians and Jews, it is obvious that the disciples of Mahommed cannot be expected to be above their master. Under these circumstances, the Church Missionary Society, after a Conference held in 1875, determined to withdraw from Constantinople, Smyrna, and Syra, and concentrate its strength upon the Palestine field, where, from a variety of causes, more scope existed, and more real liberty of action could be enjoyed. This Society *had* occupied the land some years previously, for in 1851 at the invitation of Bishop Gobat, as we have said, three missionaries were sent out, and stationed respectively at Nazareth, Jerusalem, and Nablous. Moslem fanaticism, however, destroyed the mission at Nablous, and in some other little stations the work had to be resigned, but the remaining stations prospered, so that small Christian congregations were formed. After a quarter of a century passed in quiet but conscientious work, by the two or three agents labouring in the field, the Society could report 3 native

ordained ministers, 14 native lay agents, 122 communicants, 732 adherents of all ages, and 456 children in the schools.

In 1876, Bishop Gobat offered to transfer to the Church Missionary Society, the agencies which had been carried on under his direction, and supported by means of his Diocesan Fund. These agencies were more particularly an orphanage at Jerusalem, a large boarding school there, a revived mission at Nablous, besides schools at Ramleh and Lydda. It had been abundantly shewn at the preceding Conference, that although the Turks as a nation refused to receive Christian teaching, the Arabs, on the contrary, were quite ready, and in some instances, *waiting* for such instruction. Arrangements were therefore made to consolidate and strengthen the work, by appointing the Rev. John Zeller, a son-in-law of Bishop Gobat, to Jerusalem, there to superintend generally the before-mentioned branches of work, and to conduct at the same time a preparatory institution for the training of Arabic-speaking native agents. Another missionary, Rev. F. A. Klein, one of the oldest servants of the Society in Palestine, was instructed to devote himself specially to the work of preparing and translating into Arabic, such Christian books and tracts as his long experience shewed him to be suitable for the Arab mind. Other missionaries were stationed at various places east of the Jordan, carrying on schools formerly instituted and conducted by Rev. Dr. and Mrs. Parry; yet others occupied various points of vantage among the nomadic population. This land of the Bible was therefore seriously and unitedly taken possession of in the name of the Lord, in order that it may indeed become ere long a "*Bible-land*," wherein the Word of God should be honoured and obeyed.

Having stated generally the work of the Church Missionary Society in Palestine, it may be more interesting to the general reader to glean a few details respecting each station in the Holy Land, as given by the workers there, only premising that the staff of missionary labourers in connection with that Society in 1880, included nine European clergymen and four native labourers, besides the Rev. F. A. Klein, who, as above-mentioned, although retired from the active work of the mission-field, is busily engaged under the direction of the Society, in translating and writing tracts and books suited to the Arabic population.

In Jerusalem the *Training Institution for Schoolmasters and Catechists*, on Mount Zion, occupies a large share of the attention of the principal, the Rev. John Keller. He says, "Besides instruction in the fundamental doctrines of the Bible, especially the mediatorial office of Christ, and the regeneration of the human heart through the work of the Holy Spirit, I give the pupils an outline of the doctrines of Islam, so that they may be able successfully to expose the errors of this false religious system. Our students preach occasionally when accompanying me in my preaching tours, besides taking their regular turns at the nearest village stations. There is also a *Native Church* at Jerusalem, in which the services are alternately taken by the native pastor and Mr. Zeller. This church boasts a young Men's Christian Association, which has worked much good, by way of raising the spiritual and moral tone of the society; and furnished a good example of kindly care for the widows of Protestants." The *'Girls' School* is attended by about forty girls—Jews and Mahommedans. The *'Diocesan School and Orphanage* lost its best earthly friend when Bishop Gobat died. When he passed away, letters poured in from all parts of Palestine testifying to the loving respect, and the bitter sorrow felt by all who had been trained under his care in that school. When he died, he expressed a wish to be buried in the Cemetery close to the Orphanage, which wish was carried out; and within three months, the still fresh grave was re-opened to receive Mrs. Gobat's remains, while weeping multitudes pressed around to mourn over their lost ones. This Diocesan Orphanage was the first boarding school ever established in Palestine, and commencing with about thirty boys, its numbers grew, until now there are nearly seventy, of whom 8 are Moslems, 29 are Protestants, 25 are Greeks, 2 are Copts, and 2 are Latins. This number is more than can be well accommodated in the school-room, and still there are about fifty applications, many of whom are from Mahommedans, waiting to be entertained. These lads are instructed in various languages, besides Biblical knowledge, such as enables them to pass into the ranks of candidates for the offices of teachers and evangelists, where the moral and spiritual qualifications exist; others of the elder boys learn various trades, such as shoemaking, tailoring, book-binding, and

carpentry. The influence which this school will exert—indeed, *has* exerted upon the population of Palestine—is not easy to compute.

The preaching in the *Out-stations* of the Jerusalem mission, forms an important item in the work of evangelising Palestine. There are four of these stations, and the work carried on in them is most arduous and trying. Sometimes the native pastors preach to congregations of forty persons, or more; at other times these pastors are subject to murderous assaults, although, as a rule, the Mahomedans in the country districts being far more ignorant of the Koran, are more accessible, and more willing to hear the preached word than are those in the towns. Still it is hard work to preach at all, either in Jerusalem, or in the outlying districts, for the poverty of the people is so great that it forms a serious obstacle to success. At one of these out-stations—Ramallah—the population amounts to between five and six thousand, mostly Greeks. These people are very quarrelsome, and frequently guilty of blood-feuds; they are peasants, and obtain their living principally from the produce of their olive-yards and vineyards. Schools for the boys and girls, besides regular preaching services, are among the religious agencies carried on in this place.

At Nazareth and its out-stations, the list of converts is returned at 436, the church being under a native pastor. A new church would have been built some time since had it not been for the poverty of the people; but notwithstanding this, contributions and collections have been made towards it. The missionary visiting this church reports as follows, in relation to the social condition of the place:—"It is a dreadful time in this country. The many curses of God are not removed; drought, murrain, locusts, consequently scarcity and poverty, and above all the curse of a bad government, no protection of property, but oppression, forced labour and service, and justice scarcely to be obtained: soldiers in rags, without pay for many months, openly asking for a European government to come and put things right. Much of the time of the missionary is taken up with civil causes, the result of bad government. Food is scarce and dear at Nazareth and around, and wheat and barley poor, while it is four times the ordinary price." In some of the out-stations, Roman Catholic influence is very strong, and monks, nuns, and con-

verts are plentiful ; but the little wayside schools, established and kept going by the Society's agents, persevere in their work, and scatter the seed of the Gospel of light and life in this spiritually dark neighbourhood, upon all occasions.

Nablous, the ancient Shechem, was first occupied by this Society in 1852, but was afterwards worked by Bishop Gobat entirely at his own expense. In 1877, however the Bishop transferred this station, with its out-branches, back to the Society. The united congregations number about 150—one-third of whom are communicants, while there are about the same number of scholars in the schools. A resident missionary superintends the work, and two teachers and a colporteur assists by conducting services at scattered hamlets, and selling books to the dispersed Protestants. A large proportion of the scholars are Mahommedans. The native Christians are subjected to much prosecution by their Mahommedan neighbours, and even robbed of cattle and field produce, while they can gain little or no redress from the Government.

At Joppa, the Rev. J. R. Langley Hall (referred to in Miss Baldwin's memoirs and letters) carries on many useful agencies. He himself speaks of the service conducted every Sabbath afternoon in Miss Baldwin's school, with approbation and pleasure. Yet the difficult nature of his work may be gathered from the fact, that scarcely had he been located in Joppa a month, before an attack was made upon his house by Moslem robbers. Fortunately he had not finished moving into it, so that his servant who was left in charge was the only one frightened. This man was assaulted by the robbers with some murderous instrument, but providentially the blow fell short, so that instead of killing him, it only wounded him in the head. Had he not displayed great presence of mind, he would not only have been killed but the house would have been sacked. It is a proof of the insecurity of life and limb in that land, to be told, as Mr. Hall was, "That as the offenders were Moslems, it was better to avoid meddling with them and allow the matter to pass unnoticed." At Joppa, Mr. Hall carries on a Sunday school, and a night-school for men on three evenings of each week ; and Mrs. Hall conducts classes for the *women* on each afternoon. But the women who attend at these afternoon classes, which are really "Bible readings," are drawn from the ranks of the Protestants, Greeks, or Papists. No Moslem

woman ever attends—the customs of her people forbid her attending any wherein public. Mr. Hall writing home, said, in reference to this point, “I have been able to visit some of the Moslem men in their shops, but *never* to speak to a Moslem woman. Only *women* can get at them; and for a man to call at a Moslem house is never liked, as it is considered an insult to the women. Work among the Moslems can never be carried on effectually unless we can reach their wives, their daughters, their *homes*.” In addition, so many sick women presented themselves at Mr. Hall’s house, that Mrs. Hall dispensed medicines daily to from fifteen to sixty women, besides reading the Word of God to them while they waited. But such services created too large a demand upon Mrs. Hall’s time and strength; consequently the medical part of the mission was transferred to Miss Mangan, a lady who went out from England to assist Miss Arnott. Seeing the opening that offered itself among the Moslem women, a Bible woman was provided by the liberality of Christian English women, and she very quickly became both popular and useful among her Arab sisters. This form of work seems to commend itself greatly to the female inhabitants of Palestine. These congregations at Joppa and its out-stations number together about 120, of whom nearly one-half are communicants.

At *Gaza*, which is a coast-town in the south of Palestine and formerly one of the Philistine cities, a good work has been recently commenced. This is at present the second city in the Holy Land, having a population of about 21,000. In connection with this town is carried on a good trade in soap, and olive oil. It is one of the *oldest* cities in the world, having obtained some reputation as the border town of the Canaanites *before* Abraham’s time, and being situated on the direct route from Syria to Egypt. Joshua failed to take it from the Anakims: and Samson in later days carried off the gates of this city. The Ethiopian eunuch was baptised on the road near this town, as he was returning to Egypt; and Christianity found its way thither early in the history of the primitive Church. About seven centuries later it fell into the hands of the Mahommedans, and has continued ever since under the blighting influence of that false faith and Turkish rule. It possesses among other places of interest an edifice, pointed out as the tomb of Samson, a large number of

minarets, and some ruins which attest its former magnificence. Until lately it has not been occupied by any missionary society ; but an English gentleman, Mr. W. D. Pritchett, who resided there for some years, took a deep interest in the moral and spiritual condition of the inhabitants of that part of Palestine, and established schools for both boys and girls. In 1878, however, Mr. Pritchett's health failed, and finding himself unable to cope longer with the religious destitution of the district, he wrote a touching appeal to the English Church Missionary Society to come out and occupy the land, concluding thus :—"There are 20,000 souls in Gaza, and about 60,000 in the sixty towns and villages in the plain, and 50,000 Bedouin Arabs in tents from Hebron, and Beersheba, to Wady Arish and the Egyptian frontier, making altogether some 90,000 people, among whom there is not *one* missionary or catechist at work. At Mejdel, a town on the road from Gaza to Jaffa, there is a population of 5,000 ; and the sheikh and people of this place have often begged me to establish schools among them, but I never had the means to do it." In response to this appeal the committee of the C. M. S. appointed a missionary with exceptional qualifications for his work ; he proceeded thither in November, 1878. It appears from his reports that violence towards Christian labourers is not uncommon ; both Mr. Pritchett and himself coming in for a taste of beating and stone throwing ; but nothing disheartened, the newly appointed missionary set to work, re-organised the schools, and carried out the arrangements for regular preaching services, and a prayer-meeting. Still following up his plan of evangelisation, the missionary gained access to several good Mahommedan families in the town, and succeeded in carrying on the schools with increased numbers, as well as with more marked efficiency. He appears to have about 65 children in these schools at present.

"Beyond Jordan," there is an important station at *Salt*, said to be the ancient Ramoth-Gilead. It was transferred to the C.M.S. by Bishop Gobat in 1873, and is now under the superintendence of one of their agents, a native pastor, who labours among his countrymen with acceptance and success. Salt is a large village at the present day, inhabited both by Mahommedans and Christians, altogether about 8,000 souls, of whom 6,000 are Moslems. This place being famous for

grapes, the missionary states that many of the people gain their living by cultivating the vineyards, of which there are 1,800 in number. Although the people are as a rule very ignorant, they will listen to the Word of God respectfully, and are quite willing to attend the religious services, as well as to send their children to be taught. The fruits of this willingness to learn are seen in the general improvement in the morals and manners of the community. In the boys' school such a spirit of serious inquiry is abroad, that the scholars have commenced, and continued, a *prayer meeting*, in which they meet together and offer up prayer for the success of various Christian efforts in their midst, as well as for blessings on themselves. This prayer meeting is held mostly every day after school-hours, but when they are busy with their lessons, two or three times weekly. Well may the missionary add, "It really makes the heart of a Christian *glad* to see a band of Bedouin boys falling with their faces to the ground, imploring God to bless them, their school, their parents, and their country." There is no separate girls' school, but a few girls attend this boys' school; and a Bible-reading, with prayer, is held every Wednesday morning for the mothers. Particular interest attaches to this place, because it was one of the ancient cities of refuge, provided by the Mosaic law, for the fugitive who had unwittingly been a manslayer. It is now the largest place for many miles on the eastern side of Jordan, and is much frequented for trading purposes by the wandering Arab tribes; so that without doubt much good seed can be carried away by Bedouin visitors and traders.

The *Hauran* is the latest field of Christian enterprise in Palestine upon which the Church Missionary Society has entered. It lies near and around Damascus, being that tract of country known in Scripture as the "land of Bashan." The people are to a great extent free from Turkish rule, and submit to their own hereditary chiefs. The inhabitants are Druses, and are neither Christian, nor Moslem, but profess a religion which is kept a secret from all but the initiated. This land is mostly rich pasture land, and was, with the land of Gilead, to the south, given by Moses to the children of Gad, to the children of Reuben, and to the half-tribe of Manasseh. Mr. Lawrence Oliphant's new work on the "Land of Gilead," and the newly-commenced survey of

Eastern Palestine by the Palestine Exploration Society, have united to attract the attention of the public to this part of the Holy Land. The Druses are a fine race physically and socially, not so much oppressed as are their fellow countrymen in Western Palestine. They are willing that their children shall be taught, willing also for the Gospel to be preached in their midst. A few years ago, Mrs. Parry, wife of the Rev. Dr. Parry, established small schools in five of these Hauran villages, and after her death they were carried on for some time under the occasional supervision of Mr. Makintosh, of the British Syrian Schools at Damascus. In 1876 the C. M. S. took over these schools, and appointed a



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travelling missionary to superintend and visit them at stated intervals. There are still five schools in operation, though not, in each case, at the same places as those chosen by Mrs. Parry.

In this wild region where once "threescore great cities with walls and brazen bars" existed (1 Kings iv. 13) ruins and black basalt rocks abound. The missionary visitor, describing one school and its surroundings, says, "I cannot describe the gloom which overshadows the mind on dwelling in this desolate region. It is truly in many senses the land of the shadow of death. The stones and rocks are black, the land is deep in blinding dust, and of the works of man nothing remains but ruins, but such ruins as no time can extinguish. The stone of the country is as hard as metal; it rings like iron. Here, in a room no larger than the cabin

of a ship, in a narrow court spanned by an arch, entered by low stone doors, high up over fallen stones, lives, as lonely as a hermit, Girgius Nukkar, our schoolmaster. Weary as he is of the dullness, deadness, and want of sympathy of nominal Christians around him, he yet shrinks from leaving his post, as he says, for the love of the boys, who have become deeply attached to him. Our hope then is in the children. Perhaps like the Israelites in the wilderness, the older generation will die without the blessing. Perhaps the parents think they will be able to eradicate the religious impressions received in our schools. Their religion encourages lying and hypocrisy; so as they find it their policy to attach themselves to England, they accept our religious teaching as the condition of our opening school. They see the necessity of education if they are to hold their ground with the Christians of Syria, who are fast becoming an educated race, through the influence of Protestant missions." Two conditions are imposed on the people before a school is opened in the Hauran: first, that the sheikh of each village shall provide a house for the school and teacher; second, that the people shall buy all books and paper for their children, leaving only the teacher's salary to be paid by the Society. These conditions are generally accepted and that most gladly, for however the people despise education or religious instruction for themselves, they crave it much for their children.

From the before-given particulars it will be evident to the reader that an important and somewhat extended mission in Palestine is being carried on by the English Church Missionary Society. But other societies are labouring in the same field and supplying the agency which Mr. Hall of Joppa pleads for, viz.,—female workers to deal with the women and girls.

The Society for Promoting Female Education in the East has six lady-missionaries labouring at different points in Palestine; two at Shemlan on Mount Lebanon, two at Nazareth, and two at Bethlehem. From the first of these stations Miss Hicks writes:—"The conduct of the girls in the school is generally good, and a few among them are exhibiting a good deal of feeling and piety; we have reason to hope that they are advancing in the knowledge of God their Saviour. I observe that many of them on Sunday after

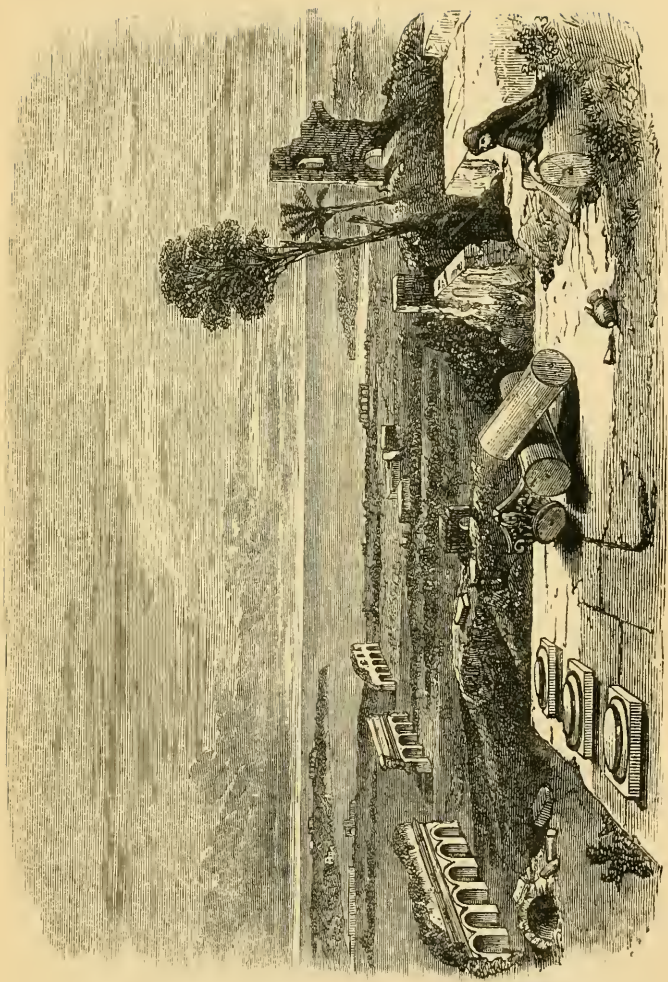
their various classes go to their rooms, two or three of them together for reading the Scriptures and prayer. All the elder girls have a thorough knowledge of the Bible. There are at present about twenty-one girls engaged in teaching in Beyrout, and on the Lebanon." From this little record we see that a good work is going on among the young girls of Northern Palestine, and that while some are seeking the Saviour with full purpose of heart as the result of the instruction given, others are being qualified for teaching the children in their scattered native villages. At Nazareth there is an efficient Orphanage, well superintended by the two missionary ladies in charge of it. Nazareth possesses many attractions for the Christian reader and traveller, seeing that here Jesus spent the first thirty years of His life, and laboured in the lowly carpenter's shop, giving a new dignity to daily toil. There are about fifty girls in the Nazareth Orphanage, but there is room for fully double that number, provided funds were forthcoming. A recent visitor to this institution gives a bright and interesting sketch of the girls and their duties there. It seems that in addition to an education which is sound and scriptural, each girl receives instruction in the daily duties of life, taking their turns in kitchen, scullery, and bakery. This lady says, "The girls have their allotted work in each domestic branch for a month, then change, so getting a good insight into every duty. They seem as happy, bright, and busy as can be, and look on their life here as the best boon to be obtained. One had a very happy face. I asked who she might be, and found she was a fatherless girl from Nablous (Shechem), who had been for a short time in the school; that having relations in Nazareth, she was sent to them for the summer vacation, where she fell a prey to the fever of the country and was not expected to live. Her grandmother was ill of the same kind of fever, and during the old lady's delirium the child took advantage of the opportunity, crept from her little mattress and room, and crawled up the hill in a fit of desperation, feeling that if she were to die, it should be at her own dear school-room, and surrounded by her own beloved teacher and companions. She reached a seat under one of the trees near the house, and here was found exhausted and pale as ashes, was carried in, tenderly nursed and cared for, and eventually restored to health and strength. She is

the round-faced, plump little kitchen-maid of to-day. The large school-room and class-rooms have a home-like look about them, and if I had been able to understand their reading of the Scriptures and the answers to the questions, I feel sure that I should have found them to be equal to children at home. A few understand English and do much credit to their teacher; and they sing very sweetly both in Arabic, and English. I saw their needlework of various kinds; and one class were busily engaged in cutting out their own clothes." At Bethlehem another good school is carried on by two English ladies assisted by two native girls, whom they had previously trained at Sidon. The headquarters of this Society are at 32, Cheapside, London. Subscriptions are greatly needed to carry on the work.

The reader will have noticed many references to Miss Arnott's school at Jaffa in Miss Baldwin's correspondence. This lady is assisted by an annual grant from the Society for Promoting Female Education in the East, besides depending largely upon outside contributions sent direct to her. Miss Arnott says, writing of the work carried on by her, "The attendance at school increased so much this year that I was under the necessity of building a new school-room outside the house, in order to accommodate such a large number of girls, and also to separate the rougher part of the day scholars, chiefly Moslems, from the girls living in the house. The usual attendance in the day-school during the past half-year, has varied from one hundred to a hundred and fifty, of whom about forty were Jewesses, and the remainder Greek Christians and Moslems. Besides these, we had sixty-one girls resident in the school. This year we have had no native teachers from a distance. Our four elder girls, who were pupil-teachers last year, were able to manage the school, and five of the next class assisted as pupil-teachers. The work among the women has been most encouraging this year. A great number have for some time attended regularly our meeting for women and girls on Sunday afternoons. Sometimes there were about two hundred women present, one-half of whom at least were Moslems, and latterly there were several Jewesses. How thankful we felt to have such opportunities of telling them of a Saviour's love: it was all new to many of them." Miss Mangan, who is a co-worker with Miss Arnott, has

five Bible-classes weekly, a sewing class for women, and a small hospital with ten beds. She carries on a most popular and successful medical mission among the females of Jaffa.

Another noteworthy agency for the evangelisation of the Holy Land, is that which has its head-quarters at Beyrout, and is known as "The British Syrian Schools and Bible Mission." This good work was commenced in 1860 by Mrs. Bowen Thompson, and has prospered in a very remarkable manner. From the schools opened at Beyrout young women have gone out, after years of careful training, to be efficient teachers in various branch schools at Damascus, Baalbec, Tyre, Hasbaya, and other places. Some are so highly qualified as to assume the instruction of pupils in the Training Institution; while yet others are married to Christian native catechists, and assist them in their work. Beside the Training School and Orphanage, there are various branch schools in Beyrout, attended by particular races or sects, such as Moslem, Greek, Jewish, and Roman Catholic; these, too, are taught by young teachers from the Central School. The Bible Mission is a branch of work which is assiduously prosecuted in conjunction with education. Native Bible women, trained under European ladies, are appointed to districts and villages, and perform exactly the kind of work which their English sisters do in London and other large cities. Some are specially appointed as harem, or Zenana-visitors, and minister more particularly to the secluded Mahommedan ladies; while on the Sabbath they take charge of Bible classes for their own sex. The girls in the Training Institution receive a thorough education both secular and Biblical, and are in addition well taught in domestic matters, so that whether they proceed from this institution to work as Bible women, teachers of village and branch schools, servants in families, or to occupy and beautify homes of their own, the leaven of such a work cannot but spread throughout the length and breadth of the land. One of the lady missionaries writes, "Slow uphill work is ours; over and over the same lesson, the same injunctions, and many a deep disappointment; but every now then there comes a bright sunbeam of encouragement, and we see in the fresh token of hope, a call from our Heavenly Father to work on and leave the result with Him, who cares



RUINS OF TYRE.

for the smallest seed sown in His name. Sometimes it is not till our girls have married and settled, that we see evidence of their better training, and then a neat tidy home, with regular family worship, show that the influence of the past has not been in vain. And we rejoice to find that, as notably the case at Zachleh, many still continue to attend the Bible classes and Protestant services even when married to men of other sects. Several of our young people are now members of the Christian Young Women's Association. It was after one of our native teachers had passed through an illness which had almost terminated fatally, that she said to me, "I believe now, if only one soul were saved here, it would be worth all the expense of this great work." If she had learned at last the preciousness of one soul in the sight of God, we never need be discouraged. Though we cannot write of numerous conversions, such as have lately taken place in South India, yet we know there are hearts moved by the Holy Spirit to greater earnestness and love for holy things. It is not very long since one of our Jewish pupils was suddenly taken from us, because her sister had told their mother that she desired to become a Christian. I am glad to say that we were able to get her back again, and there is no doubt that she secretly believes in her Saviour. The same sister came lately and asked for the paper of "What Jesus is able to do,"—a copy of which had been given to the other, saying, "What He can do for her, can't He do for me also?"

We are sorry to be obliged to add that the regular income of this valuable mission falls far short of its requirements. Either it is not so widely known as it should be, or it is not supported adequately by those who do know of its existence. Whichever it be, we hope that the difficulty will be obviated, and that they who possess the silver and the gold, will give willingly to support so good a work. Miss Poulton, 14, Homefield Road, Wimbledon, is the Secretary of this Mission, and receives contributions.

In addition to this last named agency for Syria, there are also the Lebanon School Committee in connection with the Free Church of Scotland, which is establishing schools wherever practicable; the Irish Presbyterian Society, and the Quaker Mission, all which are aiding in the evangelisation of Syria and Palestine. The agents of the latter mission

convey instruction in their schools to about 400 children; they also carry on a Training Home on Mount Lebanon, and conduct Scripture meetings both on Sabbath and week days for adults. It was not a light thing to commence this mission among the people of the Lebanon. Opposition sprung up on every hand, and when the priests perceived that the newly-formed schools would educate the young to see through and reject the superstitions hitherto taught by them, they gathered round the worthy Friends, and gave utterance to the bitterest curses. They said to their people, "Cursed be you if you look at this English missionary, because he is not sent from God, but from the devil." When the missionaries chose a plot of land for the Training Home these priests said, "Cursed be this place! Let no grass grow upon it nor flower blossom upon it; let no tree grow upon this cursed place—cursed to eternity, because it belongs to the English people!" But the Home was opened, and flourishes at this day. A Bible woman also visits among the neighbouring villages, and is received cordially by the villagers. Last, though far from least, the friends support a Medical Mission which is eagerly welcomed by the people. They come from far and near for medical assistance; some on donkeys or mules, and others brought on mattresses as of old, borne by four men. All sections—Catholics, Maronites, Druses, Greeks, and Jews—may be seen waiting for medicine and treatment in the waiting-room of the Dispensary, to the number of scores in a day, and none refuse to listen to the story of Jesus the great healer. There is also a mission at Nablous, supported by the Baptist Missionary Society.

The London Society for Promoting Missions to the Jews had also its agents in Palestine. These are labouring in Jerusalem, Damascus, and other places, striving to bring the *Jew* specially to a knowledge of the truth as it is in Jesus. They have established schools, and circulated Hebrew Bibles among the Jewish portion of the community, and not without good fruit. This is, although one of the smallest agencies for the Christianising of Palestine, one of the most important. Should the Jews—the most ancient monotheistic people on the face of the earth—be brought to see the truth, and receive Christ as their Messiah-Saviour—they in their turn will be able to present this truth to the Mahommedans, the

other great monotheistic people. These two peoples stumble at *one* "stumbling stone," even Christ; and only a Jew can meet a Mahomedan successfully upon this ground. When the Jews receive and acknowledge Christ Jesus as their Lord and Saviour, there will be hope for the millions of Mahomedans who now sit in darkness, and the shadow of death.

It will thus be seen that English missionaries are at work in the villages, towns, and cities of the Holy Land; not alone—for both Americans and Germans are labouring there, the former especially in great force. But *English* Christians have felt the obligation resting upon them to proclaim Christ, and the salvation which comes by Him, to the benighted inhabitants of that land, where once the "Light of the World" lived and taught. This land, wept for as no other, longed for as no other, and surrounded by associations as no other, is full of rival sects of idolaters; torn by internal dissension, crushed and starved by bad government, and desolate in the midst of the earth. Surely every Christian heart must turn with sorrowing eagerness to this unhappy land and sigh, and pray, labour and give, for its evangelisation. Such work will bring its own reward.

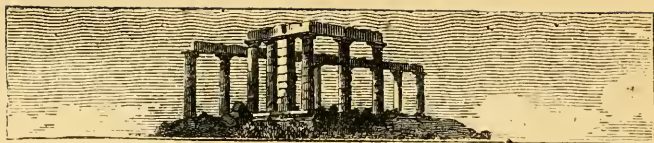
The story of Christ, *the Healer* of men, has irresistible charms for the peasants of Palestine. Suffering from many forms of illness peculiar to the country, and destitute of medical relief or skill, they eagerly flock around the missionary who ministers to the bodily needs of his suffering people. In the waiting-rooms of a medical mission, may be seen princes and peasants, side by side, wondering patiently at the God-given skill which enables the Christian stranger to deal with, and alleviate, their sufferings. And as these missionaries read and expound the Scriptures (an invariable practice at the dispensaries), these "sick folk" marvel at the goodness of Him who came to their land to suffer, bleed, and atone, not only for their sins, but for those of the whole world. Very often, wonder gives place to gratitude and love, so that from the most unpromising soil, fruits of missionary enterprise are won.

The Protestant schools, carried on for so long, have not been without results. The errors of the Greek Church, the Romish faith, and the Maronites, and Druses, have alike been exposed and ridiculed by the sharper, more instructed younger generation. Ignorance in the past has fostered

superstition ; but now that the reign of ignorance is passing away in so many quarters of the land, superstition is also dying out. Thus, if the younger generation be not as yet decidedly Christian, it is too far removed from superstition and priestcraft, to perpetuate the false faiths hitherto so powerful.

Another noble fruit of missionary enterprise in Syria, is the translation of the Bible into Arabic. This is the sacred language of all the Mahommedan peoples. Whatever other language they speak, by birth, or race, or residence, their sacred book cannot be translated into any other tongue. Consequently all Mahommedans are more or less familiar with Arabic. Recognising this fact the early missionaries to Syria translated the Bible into Arabic ; they also found that if Mahommedans were offered this translation, vowelled in the classical style of the Koran, they would both receive and read it. Accordingly this translation is now largely used, and issued from the printing press of the American Mission at Beyrout, as well as by the great Bible Societies of London and New York. Further, translations of religious books and tracts suited to the Mahommedan mind, are continually being made for the purpose of circulation among the people generally. The press is thus become a great power in the evangelisation of Palestine ; and this fact considered in connection with the other facts,—that almost everywhere the minds of the people are opening to receive the truth as it is in Jesus, while a desire is awakened for female education, points to a brighter day for this long down-trodden land. May we not hope and pray, for the time when Jerusalem shall again become the “joy of the whole earth.” Humiliation and oppression constitute the lot of Palestine, “until the times of the Gentiles shall be fulfilled ;” but after that period, we may eagerly anticipate a time of restitution, exaltation, and new beauty, such as were never dreamt of in the days of old.





REMARKS ON THE MISSIONARY WORK OF THE AMERICAN CHURCHES.

WITH REMINISCENCES OF MISS BALDWIN'S LABOURS
IN BIBLE LANDS.

BY THE REV. GEORGE A. SMITH, M.A., VIRGINIA,
U.S. AMERICA.

Contributed specially to this Memoir by the Writer, who was for many years personally acquainted with Miss Baldwin and her Missionary efforts.)

APART from the interest of the life of Mary Baldwin as an individual, it is not less interesting in its relations to the progress of the missionary spirit in the American Church, and the work of missions at large. The former was faint and low in the time of her early life, and in the Episcopal Church, generally limited in its views and designs, to home missions. Some few, stirred up by the example of other Christian denominations, and in no small degree by the work of the Church Missionary Society of England, were anxious that the American Church should join the noble band of labourers in the wide field indicated by the command to "*preach the Gospel to every creature.*" But there was no feasible plan for distinct organisation to accomplish the purpose, and, Bishop Griswold of the Eastern Diocese, who was probably the first to appeal officially to his diocese in behalf of foreign missions, in despair of any better project, recommended some association to aid the work of the Church Missionary Society of England. In the year 1821, however, or about that time, a general society for missions was formed, under the title of the "Domestic and Foreign

Missionary Society of the Protestant Episcopal Church in the United States." Of this, Bishop White was President, and Bishops Hobart, Griswold, Moore, Kemp, Croes, Bowen, Chase, and Brownell, Vice-Presidents, being all the Bishops of the Church at this period.

The interest of the Church at this time was almost exclusively in Domestic Missions ; but the influence of those who were in advance of their contemporaries in the growing spirit which subsequently recognised the *whole world* as one undivided field, prevailed so far as to include Foreign Missions in the Society's operations.

Thus constituted, an agent was appointed to visit the several dioceses, and with the permission of the Bishops, to address the members of the Church in behalf of both classes of missions. As a matter of historical interest, it will not be out of place to notice the reception which this agent received or failed to receive.

Bishop Hobart, of New York, wrote to the Society as follows :—

"I have received your communication consulting me on the propriety of an agent being appointed to collect funds for the General Missionary Society in this diocese, and organising auxiliary societies to the same. Both these measures, I am satisfied on long and mature reflection, would seriously interfere with the collection of funds for missionary purposes in this diocese. . . . Any systematic attempt to collect funds for the *general* purposes of the Society in this diocese would in my judgment on many accounts be inexpedient. Some *specific* object of missionary exertions may however occur to which Episcopalians of this diocese might be directed without any material interference with plans for diocesan purposes ; and in such cases I shall be happy to aid the operations of the Society."

Bishop Brownell, of Connecticut, wrote :—

"Any measures which may be taken for raising funds in aid of the Society in this diocese, had better originate with the Board of Directors than here. Great exertions are now making in our several parishes for raising societies in aid of *local* missionary objects, and for the support of our theological students at the General Seminary. I do not think anything could be done in the way of auxiliary societies to aid the General Missionary Society. But if a suitable agent

should be sent to this diocese he would receive my cordial support, and I doubt not would obtain liberal contributions in all the more wealthy parishes."

In accordance with this cordial permission to try the experiment of a soliciting agent, the Rev. Robert Davis was appointed to visit Connecticut and other dioceses. The following is an extract from the report of his proceedings:—

"In New England and in fact in every other part of our country, the members of our Church have had many difficulties to contend with at *home*, and have not as yet been able to see what Biblical rule of Christian charity would require them to pass by the heathen of their own country for the illumination of those in distant lands: not that they feel no concern for the prosperity of religion in other countries, but that they consider their own as having primary claims . . . and would prefer giving their own, their undivided attention at least for the *present*."

"I have not found in any part of our country a more lively interest in behalf of our *western brethren* than in New England, but I can say but little for their zeal for foreign missions; for them, I have received in all my travels but twenty dollars, and one-half of this sum with the express understanding that it was to be expended in support of the mission (to the Indians) at *Green Bay*; while the Society will probably realise for domestic purposes eleven or twelve hundred. Your agent would gladly have received more for foreign missions, but a very little experience taught him that every effort he could make in their behalf would not only fail of success, but very much diminish the prospect of domestic patronage, which was deemed by himself, and as far as he could judge, by your committee, of primary importance."

These extracts from official publications are made, not to cast reproach upon the American Church for its paramount devotion to domestic missions, which was a natural, though not a correct, estimate of duty at this stage of its existence, but to show how, with the growth of a Christian Church in any land, that estimate is expanded; and to illustrate the truth in this connection, that "*There is that scattereth, and yet increaseth; and there is that withholdeth more than it meet but it tendeth to poverty. The liberal soul shall be made*

fat, and he that watereth shall be watered also himself."—Prov. xi. 24.

The history of the missionary efforts now referred to, present an instance of the application of this truth to ecclesiastical labours for the evangelisation of the world, and equally to the assurance of our Lord, that "*it is more blessed to give than to receive.*" Some particulars of early date will not be out of place, especially as they include the establishment of the Mission to Greece,—in connection with which the greater part of Miss Baldwin's life was spent.

In the incipient stage of these missionary undertakings, the thoughts of American Churchmen were turned to Africa. Various preparatory arrangements and appeals had been made, but nothing was definitely decided upon until 1833, when a clergyman was appointed to commence a mission, but after acceptance he declined, and the attempt fell through. It was not resumed until 1836, when the Rev. T. S. Savage, D.D. of the diocese of Virginia, was sent out to Africa and commenced the work, which through much toil and so many sacrifices of life, has grown to existing and encouraging proportions. The death of Dr. Savage is recently announced. It is doubtful, if in the roll of faithful devoted missionaries, any one can be found who has been more faithful in the early labours of his ministry in Africa, under which health succumbed, or in the various engagements afterwards at home, by which he endeavoured "to fulfil the ministry which he had received from the Lord Jesus." With a mind of superior power, and well trained in science, as well as theology, he was "an Israelite indeed, in whom there was no guile." Modest, retiring, conscientious, and consistent, eminently spiritual in his personal piety, we may safely apply to him the words of our Lord: "*Well done good and faithful servant, enter thou into the joy of thy Lord.*"

While the Church in the United States was waiting for more favourable circumstances to enter on its selected path, one of those waves of national feeling, which sweeps everything into the rapid current, brought Greece into American sympathies. In common with the whole civilised world, the atrocities of Scio, the noble heroism of Missolonghi, and the whole course of events by which the Greeks achieved their

deliverance, excited an enthusiasm among the people which has rarely been exceeded. Public meetings were held, vessels with provisions were sent out, and the interest for Greece was general and earnest.

Some of the clergy of the Episcopal Church, with many of other denominations, took an active part in sending contributions for the suffering Greeks. Naturally and properly, the desire arose to impart benefit in things spiritual, as well as temporal. The Church of England, by its Church Missionary Society, had already set the example, having large schools in Greece, in which the children were trained in the Scriptures, and the Bible was circulated for the people at large. With a view to like measures, by schools, by the operation of the press, and indirectly by other means, to exercise a salutary influence upon the community, and upon the Greek Church and its members, the Rev. J. Robertson, and the Rev. J. H. Hill, were sent out to Greece in 1830. They were cordially and gratefully received by the Government and the people; and after the difficulties of the first efforts, in the ruined condition of the country, were eminently successful.

Miss Mary Baldwin joined the Mission in 1835, and continued until the resignation of Dr. Hill, about thirty years afterwards, and the merging of more extended operations subsequently into school instruction under Miss Muir, who continues the previous system and the popularity and usefulness of the Mission in this form. This is not the place, nor is it possible, to take up the long history of its work which the testimony of travellers and publications of the Church have made so widely and favourably known, nor to introduce the record of Miss Baldwin's faithful and efficient co-operation in its success.

We have yet a few words to add upon the history of American Church missions generally. There is good ground for the opinion that the increase and prosperity of the Episcopal Church in the United States is less the *cause* than the *consequence* of the growth of the missionary spirit in its widest and most consistent form. It is not claimed that it was *general*, but what there was took an active form and gave character to its undertakings. A large portion of the Church still look no further than to work at home, and to do that in very narrow limits; but its representative as-

sembly, the General Convention, has resolved itself into a missionary body as its most important function, and recognises the field of missions as *THE WORLD*. This principle was cordially recognised by Bishop White at the first triennial meeting of the Society; subsequently by Bishop Wainwright, and with growing distinctness and emphasis on the periodical sermons before the Society to the present time. The work both at home and abroad is continually enlarging, calling for more and more labourers and becoming more efficient every year. It is always thus far in advance of the means to carry it on, and needs the co-operation, not of a part only, but of the *whole Church*; co-operation which the General Convention has adopted zealous measures to secure.

If these general remarks be a digression from the immediate subject of our book, it will be a return, or in a returning direction, to notice the position of the diocese in Miss Baldwin's native State, which had an important influence in suggesting and encouraging the work of her life. Her aim was not merely individual effort, but a humble contribution to the *aggregate* of the whole work of Christ's Church, in which each one interested, can rise to no higher honour (and desire no other) than to earn the Master's approbation "*She hath done what she could.*"

The Society whose early history has been noticed, addressed its application to Bishop Richard Channing Moore, of Virginia, whose reply was in part as follows:—

"The Missionary Society to which you have called my attention, forms most certainly an object of leading importance, an object calculated to call forth all the energies of the friends of the Church. But whether the present moment would be favourable to the interest of its friends in this diocese, appears to me very questionable. We have opened within the last year a subscription for the establishment of a Theological School in Virginia, to which the friends of the institution have liberally contributed, and at a late meeting of the Trustees, we have appointed collectors in every section of the State to carry into effect the same design."

From the pre-occupation of the diocese in this enterprise, the Bishop was of opinion that a future time would be more favourable for the missionary effort, and pledged himself that in due time it should be made. The pledge was amply redeemed, and the diocese of Virginia has been among the

most zealous supporters of the Society, while its theological seminary, thus apparently standing in the way, has furnished the greater part of the missionaries in the foreign field (Savage, Minor, Payne, Hoffman, Boone, in the number), and it still continues in a great degree a *Missionary* institution. The worthy successor of Bishop Moore—Bishop Meade,—with the diocese under his supervision, was zealous and liberal in the cause of missions. Miss Baldwin's residence was in his vicinity, and she grew up much under his ministry and influence. It was probably this, connected with the general feeling of the Church, which suggested to her the views of duty, so early formed and so steadfastly and joyfully adhered to during life. It is known that she consulted with Bishop Meade respecting her purpose, and encouraged by him, set herself to provide the additional education which she needed for its execution. If Bishop Meade was the affectionate friend and faithful counsellor of Miss Baldwin in early life, his successor in the Episcopate—Bishop Johns—was not less so, when life was drawing near to its close. Accepting his cordial invitation to visit him at his residence, she there enjoyed the benefit of his counsels, and the affectionate interest in herself and her work which he never ceased to feel.

He manifested the deepest interest in it at the Diocesan Council in 1873, and twice addressed the council, asking an expression of the diocese in its behalf, in favour of a recommendation to the General Missionary Society of the Church, to adopt the mission school at Jaffa as one of its stations.

A resolution to this effect was unanimously adopted. This resolution, enforced by an earnest personal appeal from the Bishop of Pennsylvania, led to the adoption of the mission school by the Domestic and Foreign Missionary Society. It was not probably from want of confidence or interest in the work that there was any hesitation on its part, but from general considerations of expediency in the selection of fields of labour, which need to be limited to the means of support. It has been stated by the Secretary, that the Jaffa Mission was adopted especially in consideration of the confidence placed in a faithful missionary of the Society, and a desire to further the work she had successfully commenced. At her death, the claims of the other

missions, needing all the resources of the Society, caused its withdrawal from the list of stations.

The following is an extract from the Journal of the Virginia Council in 1873 :—

“Rev. C. W. Andrews, D.D., offered the following, which was adopted unanimously—

“Whereas, it is come to the knowledge of this Council, that Miss Mary B. Baldwin, a member of the Church in this diocese, and in the parish in which we are now assembled, and who has been for more than thirty years a laborious and faithful missionary in the East, has established a Christian school at Jaffa, within the jurisdiction of the Bishop of Jerusalem, and with his approval : therefore *Resolved*—That Miss Baldwin has the cordial sympathy of this council in her work, and that it will be gratifying to the same, if the Foreign Committee of the Board of Missions shall find it expedient to make Jaffa one of its stations, embracing this school as a part of its work.”

The severance of connection with the General Missionary Association of the Church is much regretted, but it has made no change in the character or success of the work at Jaffa. The contributions, in the form of *scholarships* for its support, have been sufficient for its needs, which, from the strict and frugal economy of its management, are comparatively small. Its whole history has been a remarkable instance of individual self-sacrifice and self-denying labour on the part of the founder, and those who have succeeded ; and of cheerful liberality in the free-will offerings for its support—in little rivulets flowing into the common stream, and sustaining a modest enterprise not unacceptable, we may hope, to Him who first preached the Gospel of Salvation in the land of his birth, his cross, and his labours. Can we suppose it acceptable to Him that this land should remain in its present desolation ?

“Deserted as this land is” (wrote the Rev. William Jowett, half a century ago, in “*Researches in Syria and the Holy Land*,” and his picture unhappily is still a true representation,) “without prosperous agriculture or commerce, and with little of learning or piety, it still maintains its hold on the feelings of a large portion of mankind, as containing within its boundaries, that *city*, to which the professors of the three most celebrated religions have been accustomed to look

with irresistible religious recollections. The Shekinah, the Holy Sepulchre, and the Mosque of the second Caliph, have attracted respectively the almost adoring eyes of the Jew, the Christian, and the Mohammedan. To all of them Jerusalem is a prize: so strong is the influence of that name, holding entire nations for more than a thousand years under its magic spell. Yet if—as it fitly may—Jerusalem be viewed as representing in epitome, the religious state of that country in which it still seems to bear the character of a metropolis, hardly could there be found a truer emblem of the condition of Palestine. ‘*Thou sealest up the sun, full of spiritual folly, and perfect in wretchedness.*’” (See Ezek. xxviii. 12.) The author gives sad evidence from his own observation of the truth of this representation, and describing the character of Jews and Mahommedans, thus adds the picture of the corrupt and superstitious forms of what ought to be Christianity in this land:—“The Christians professing the most benign religion, yet exhibiting none of that spirit by which *all men* are to recognise the disciples of Christ,—innumerable sanctuaries, and shrines, and venerated places, and crowds of devotees making many prayers, yet all beneath the frown of a jealous God, who looks with favour neither on the Jew, nor on the Mussulman, nor even on those who bear the name, and the name only, of the blessed Redeemer.” An incident from the author’s diary at Jerusalem, sadly illustrates this representation, and appeals eloquently for sympathy and relief from the Christian world:—

“I went in the course of the afternoon to see the Bishop of Nazareth . . . The Bishop was very attentive and spoke little, so that as I feared to appear to trespass on his feelings the conversation was often suspended. Indeed I thought I perceived a degree of dejection on his countenance. Presently it being three o’clock, our attention was roused by the voice of the Mueddin from one of the minarets, calling the Mohammedans to their usual prayers at that hour. The Bishop turned to me and exclaimed, ‘How long?’ His few and simple words quite sunk into my heart. I said it was truly painful to hear that voice in the Holy City, and that I viewed with sincere sympathy the present distresses which they suffer. ‘Our sins,’ he slowly replied—‘the measure of our punishment is not yet filled up.’ I could only assent by the motion of my head.

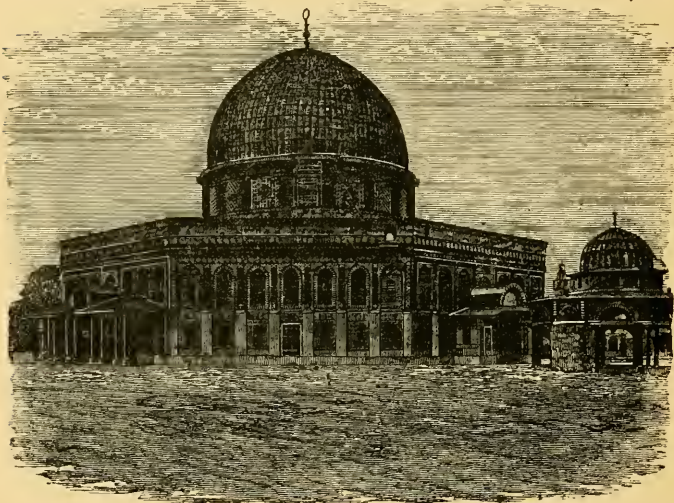
"To his expression which he would ever and anon sigh forth,—‘How long! Lord, how long,’ I at length made some reply, drawn from the interpretation of prophecy. He listened with great interest: for on no topic is it more easy to gain an eager ear in the East, than on the mysterious and unknown future . . . I retired from this interview with spirits unusually depressed. I had felt throughout the whole conversation that my heart was drawn in contrary directions, on the one hand by emotions of pity for those suffering Orientals; and on the other by a view, every day augmenting of their sinful blindness and unchristian superstitions. While humanity pleads for them, Christian faithfulness cannot acquit them as innocent."

It is of course impossible in the short space allotted to these remarks, to give a full view of the condition of the Holy Land, and the various and discordant elements of its population. The extracts just made are from a most reliable author, the value of whose work time has not abated. They will suggest to the reader of ordinary information on the subject, the whole picture. When we look at it, can we find any thing to except it from the obligation of the command "*to preach the Gospel to every creature.*" The devoted and thoughtful subject of this memoir thought not, and in making the inquiry, "*What wilt thou have me to do?*" did not doubt that the humble school at Jaffa was the work to which she was called. She believed in the Providential call for the guidance of her steps through life, as fully as in the call of ministers to their peculiar work. Let us now see the spirit and the form in which her convictions of duty took shape, as described in her own words:—

"On the 12th of June, 1869, I arrived at Joppa and at the house of my sister Mrs. Hay, whose son Mr. J. B. Hay, was then U. S. Consular Agent at Jaffa, and who had made an effort the previous year to establish a boys' school.

"I found residing temporarily with my sister, Miss J. Arnott, an English missionary who had been labouring for some time in a girls' school at Joppa. Late changes in her previous relations to her work, like those respecting myself, seemed to be the leadings of Providence to bring us together in this spiritually dark corner of Palestine. We devised and adopted a plan of concentrating our united efforts on a female school,¹ to include boarding pupils; but when things

were nearly ready for its going into effect, some dealings of Providence showed us another plan would be better,—namely, that there should be a school for *boys* as well as *girls*. The school was accordingly commenced, and in 1873 it numbered one hundred pupils of various sects, Moslem, Greeks, Syrian Protestants, Syrian Romanists, and Jews. This is a representation of the principal sects of Palestine. The children of all these classes have been



THE MOSQUE OF OMAR, JERUSALEM.

freely sent to the school, and there has been no objection from any quarter to have them instructed in the Holy Scriptures. And every year they have been so instructed, not merely in the routine of school learning, but with every effort, and with faithful and sincere prayer that the Scriptures may make them 'wise unto salvation.' This is a remarkable fact, the more so as this is but one instance in many of the willingness, often the gladness of the people to learn the simple truth as God has revealed it. Some remarkable instances have occurred in the experience of the school, from a quarter altogether unexpected. Mrs. Hay,

its present head, the worthy and like-minded successor of Miss Baldwin, makes this statement in her report of 1879. "Other schools are needed both in Joppa and other places, and we have been asked to open one at the site of ancient Kirjath-Jearim (Abu-Gosh), where sixty scholars are promised by the Sheikh, chiefly Mahommedans. Here is a field, Christian friends," she adds, "for the earnest teaching of the word of God."

Mrs. Hay has been necessarily absent from her school for some months preceding the time when we write. During her absence it has been in charge of Miss Jaqueline Davison, who will continue permanently in connection with it as principal teacher. In a private letter to a friend, dated January 11th, 1881, she thus writes:—

"I watch with much interest the doing away with the prejudices of the Mahommedans—we having a number of them in the school, and they are very fond of being in the classes taught by the ladies, and some of them are amongst our best scholars. Not long since four distinguished-looking men called during school-hours. Being Mahommedans, I went on with my work and sent Abu-Nadir and Joseph to talk with them. But in leaving they expressed pleasure at what they had seen, and thanked me for coming to this land to teach. They proved to be members of the Court at Jerusalem, all men of rank and wealth. I learned from a German engineer they were much pleased with the school."

The assistant teachers here mentioned are brothers, Maronites, but now thoroughly in sympathy with the spirit and objects of the school. To Abu-Nadir it has been indebted for years past for the essential element of instruction in *Arabic*, and in the Arabic version of the Scriptures. The ladies of the school have had reason to value highly his efficient services, his gentlemanly bearing, and his Christian deportment.

Miss Baldwin's school is virtually, though not formally, in co-operation with the work of the Church of England under the Bishop of Jerusalem. It is recognised in the resolution of the diocese of Virginia, previously quoted, as "within the jurisdiction and with the approval of the Bishop of Jerusalem." Miss Baldwin received from Bishop Gobat assurances of his great satisfaction in the remarkable success of her school, of his willingness to regard it as a part of his

work, and to receive any acceptable minister from the United States in connection with it should one hereafter be appointed. It would not be proper under any other arrangement to establish such a mission school, nor could permanency or wide influence be expected from it, but as part of a general work of the Church. Happily, the cordial relations intimated, have not only been in theory, but in pleasant and beneficial practice. The Rev. J. Longley Hall, the faithful and devoted minister of the Church of England, who is resident at Jaffa, has found it compatible with his duties to hold divine service in the school-room of the mission on the afternoon of the Lord's day. As there is no church edifice in Jaffa, this is convenient to both parties. The comfort of this service to the ladies and teachers, and its acceptableness to numerous travellers who like a quiet solemn service, and the privilege of the Holy Communion "on the way to Jerusalem," is beyond price. Mr. Hall takes part also in the religious instruction of the boys on Sundays; and in more ways than can be mentioned, contributes to the comfort and efficiency of their teachers.

But we must forbear further details of the life of Mary Baldwin, and of the works which do follow her. Our purpose was, in the outset to allude in general terms to leading incidents in her life, suggestive of consideration on the great interests to which it was devoted. But we have been tempted into a series of digressions, which can claim only consecutive, not logical connection. We have still another to make, of which the preceding paragraphs suggest the theme. We make some extracts in relation to it, which will speak for themselves.

Dr. Van Lennep, whose "Bible Lands" from which we quote, will be more fully noticed hereafter, writes:—

"We believe a better day is dawning on the lands of the Bible, and that religious toleration and the rights of conscience are beginning to be understood, *even there*. Bigotry and intolerance, however, form the essence of Islam, as well as of all the heathen systems of the Asiatic continent, and they can be rooted out only by the diffusion of the principles of religious liberty, which are taught by evangelical Christianity."

This sentiment follows a narrative of the atrocities of the massacre of Mount Lebanon in 1860, probably never ex-

ceeded, if equalled, in the annals of crime. That grand and beautiful region is inhabited chiefly by the Druses, and the Maronite Christians. The latter, a hardy, industrious, and manly race, are Roman Catholics ; the former of no religion, and enemies to all, especially to the Maronites, their neighbours and rival aspirants to power and prosperity. The Druses are masters of dissimulation and treachery ; they framed pretences of war and engaged the ready and willing hands of their Turkish rulers to aid them in the conflict of extermination. The Maronites, who were armed and trained to self-defence, brave in war, and industrious in peace, could probably have held out against their combined enemies, had they possessed "the sinews of war ;" but needing their time and labour for their support in the cultivation of their land, they consented to give up their arms on conditions of amnesty. Entrapped in this helpless condition into the forts of their enemies, they were murdered by thousands. A commission of the Allied Powers investigated these atrocities immediately after the war, and thus summed up the result. "Eleven thousand Christians massacred ; one hundred thousand sufferers by the civil war ; twenty thousand desolate widows and orphans ; three thousand Christian habitations burned to the ground ; four thousand Christians perished of destitution ; ten million dollars worth of property destroyed."

The state of things in Syria in 1840, has been thus represented by Dr. Robinson, in his great work, "Biblical Researches in the Holy Land :"—

"Protestants do not exist in Syria as a native sect, nor in any other part of the Turkish empire, nor are they, as such, tolerated. The Government recognises and tolerates certain known sects of Christians, and the members of these are allowed to transfer their relations from one sect to another. But Protestants are not among these sects, and therefore no one is legally allowed to profess Protestantism. It is by the operation of this principle of the Turkish Government, and by this alone, that the progress of Protestantism in Syria is checked."

To secure the toleration of Protestantism in Syria, Dr. Robinson looked to England, and thus earnestly invoked her intervention :—

"Far different would be the case, did there exist in Syria

a sect of Protestant Christians. There is no other Protestant power to whom such a sect could look for protection, nor could they wish to look elsewhere; for England's protection whenever granted, is known to be more efficient than any other."

In 1848, at the instance of the British Ambassador at Constantinople, a Firman requiring religious toleration was issued, and the protection of *Protestants* was proclaimed; and, so far as the Government is concerned, the impediment lamented by Dr. Robinson does not now exist. Additional remarks in this connection will be made further on.

We come now to the actual influence of missionary instruction, as proving what *may be done*, by what *has been done*. A remarkable illustration of the fact, and the future possibility, is found in the valuable work of Col. Charles Henry Churchill, entitled, "Mount Lebanon—a Residence of Ten Years." The author occupied an important and influential position during this time, as staff-officer to a force of the British Army, for the protection of Lebanon; and being himself much interested in the religious improvement of the tribes of Mount Lebanon, with the best opportunities, his conclusions are as interesting as important. The work is in three Svo. volumes, with engravings of the palace of the Emir in authority, and of Col. Churchill's own palatial residence on a mountain height. A fourth volume has since been published, giving an account of the massacre of the Maronites in 1860, by the Druses and their Turkish allies.

The statement of Col. Churchill, of the influence of the American missionaries at Beyrout, and the results of their instructions, is as follows:—

"The spirit of inquiry has been largely awakened. Copies of the Arabic Bible may be found in most villages in the Druse mountains; and the religious controversial discussions which are now so common, particularly among the lower orders, afford unquestionable evidence that they are anxious, whatever may be the result, to have reason for the hope that is in them. Hundreds, though openly acknowledging the errors and un-Christian practices of their Church, yet excuse themselves from an outward declaration."

Such a state of feeling however, cannot long exist in any

Christian community, for it entails upon its professors the painful necessity of attending religious ceremonies which they regard as fictitious inventions, and submitting to practices which their enlightened understandings reject as vain and superstitious. And, indeed, a very general opinion exists in the southern part of Lebanon, grounded no doubt on the remarkable tendencies of the people just adverted to, that not many years will elapse before evangelical Protestantism will have reclaimed within its fold,—provided the means be ample and complete,—no inconsiderable portion of its Christian population.”

Dr. Robinson notes an indication of change, which though attended with no results, may be cited in connection with the above. He states that after the return of peace in 1838, “the Druses came in throngs (to Beyrout), to put themselves under Christian instruction, and although the motive at the moment was perhaps political, yet had it been possible to take proper advantage of the movement, it might probably have resulted in an extensive and beneficial change in their relations.”—Vol. iii. p. 467.

From the information of these two authors, and what we know from other sources, it seems that the “ample and complete means” to give permanency to these interesting movements have not as yet been adequately provided. Dr. Robinson’s suggestions extend no further than to secure the establishment of a “Protestant sect” or “sects.” Of course in his own view these sects would be a part of the Church of Christ, and only be of any value as such; but the appellation he has given them, indicates the aspect in which they are likely to appear to members of the ancient churches. They will want a *church*, and not a sect. Accustomed to reverence, almost to idolatry, the patriarch, to venerate their bishops and priests, and to worship in the forms which have been treasured from early ages, it will be hard for them, to say the least, to abandon their dearest associations for a simple Christian Society, with no ritual, and no antecedents. We merely notice this now as a matter of fact, and connect with it also the fact that the establishment of an English Episcopate, with forms of prayer, and with a history in the past, running parallel with their own, must appear to them very different from any organisation of modern origin, under whatever name. We allude to the

subject, not controversially, but as involving considerations of responsibility and duty.

Inquiries suggest themselves to the thoughtful reader, in relation to this land, such as are well expressed by a late author, and demand the deepest attention :—

“There is yet another topic,” he says, “which cannot fail to suggest itself to the mind after contemplating the picture of the present social and religious condition of the lands of the Bible ;—it is the question of their regeneration, —the inquiry respecting the probability of their ever resuming that high rank among the nations of the earth, to which their antecedents fairly entitle them.”

“This quotation is from the “Bible Lands” of the Rev. Henry J. Van Lennep, D.D. This language of the author is adopted to indicate the precise enquiry which he proposes and answers. The passage which we have in view is too long for insertion in full. We copy from it some detached sentences, and the concluding paragraph.

“In the discussion of a question like the present, we are safest in not placing our reliance upon ‘doubtful interpretations’ of prophecies, which men are liable to hear and not understand ; but rather in those signs of the times which it is folly not to discern.” (Matt. xvi. 3.)

“It needs no great penetration to perceive that the religious systems now prevalent in the East have grown old, and have lost their power and influence over their votaries, who give unequivocal signs of being more and more attracted towards the ideas and views generally regarded as belonging to Evangelical Christianity. Moslems, even the proudest, confess that Islam is practically dead, no sincere believer is left . . . The members of the old Oriental Churches have for the most part become emancipated from the superstitious veneration of antiquated and now unmeaning forms . . . Twenty-five years ago, Popery was making rapid strides in Turkey, owing to the supposed political supremacy of Popish countries, but recent history has left the impression that the system possesses more apparent than real strength ; and those who have tried it are now abandoning it, because they find it differs in no essential respect from the effete forms of Oriental Christianity. It is preposterous to suppose that there exists in the Oriental mind anything like a natural bent *opposed* to Evangelical religion, rendering difficult its

introduction, or its complete triumph among them. The purest form of Christianity originated in the East, where it was once diffused, and held a sway probably unsurpassed at any period in any land. . . .

“A great improvement has also taken place through the adoption on the part of many of a higher scale of morality, and a purer standard of faith. . . . The wonderful spread of Evangelical views during the last forty years is a pledge of the readiness of the Oriental mind to receive them as well as a token of their future prevalence; and we include every religious sect in this statement, though the nominal Christians naturally take the lead, being better prepared for the change. Evangelical Christian missions have contributed greatly to this result; but what has distinguished the work from like improvements in heathen lands, and has assimilated it to the Reformation in the sixteenth century, is the fact that it was brought about *in great measure* by the distribution of the Scriptures without note or comment. The minds of men were moved by an invisible agency almost simultaneously throughout the country, to inquire after religious truths, and to compare their faith with the Bible standard.”

This elaborate work, with its rich and numerous illustrations, and index of Scriptural passages illustrated, is a comment on Scripture, in one particular class of subjects. What he says of it in his preface, tells us the qualifications he possesses for his present task:—“We make no claim to immunity from fault, but having spent almost a life-time in the East, and enjoyed unrivalled opportunities of intercourse with all classes of the people, we have no such excuse to plead (as ignorance, &c.) if we fail to furnish our readers with reliable and comprehensive information upon the subject of our choice.”

It may be well to remark also in passing, that the testimony of the author to the great change which he has witnessed, is to be accepted as an important reality, not decisive, but as yet in an early stage of progress. How deep it may be, he is more competent to say than mere passing travellers, ignorant of the almost universal Arabic language and of the inner thoughts of the people. With his experience and observation, it is much that he is not discouraged, but on the contrary, confidently hopeful. He

concludes with this decided and not extravagant anticipation, which should combine with the testimony of other competent observers to urge upon the Church "*not to be weary in well doing; for in due season we shall reap, if we faint not.*"

"There are many hopeful signs of the speedy regeneration of some of the most influential nations that now dwell in the lands of the Bible. There are also adverse circumstances, which should not discourage, but rather incite us to labour for their removal, and to struggle the more manfully for the good cause. There is a providence, all-wise and beneficent, which 'sees the end from the beginning,' and will cause every obstacle to be removed in its own good time.

"It is our conviction that the Christian religion, in its purity, will at no distant day prevail throughout the lands of the Bible, bringing to its populations the blessings of a higher civilisation than they ever enjoyed before, together with fertility to their wasted lands, the free enjoyment of the fruits of their industry secured by a good government, and above all these, the blessing of the Almighty."





PRESENT CONDITION AND FUTURE PROSPECTS OF PALESTINE.

THE social life and customs of the present inhabitants of the Holy Land are so different from those of Western lands, that we require to be acquainted somewhat fully with them, in order to understand many allusions and circumstances given in the Bible. Indeed, it has been well said, that to understand the Bible, one should read it in the midst of Syrian life and scenes. The customs, dress, food, occupations, modes of travelling, and many of the dwellings, are exactly the same at this day as in the time of our Lord. Being a Jew by birth, and an Eastern by training, life, dress, and modes of speech, it will easily be seen that He spoke in that language, and gave utterance to parables, which can only be explained by reference to the life of the people in these lands. The *principle* and the *spirit* of His sayings are suited to both Eastern and Western life, but the dress in which these were clad, were distinctly Oriental. To an Oriental, dwelling in the midst of the daily life of Eastern climes, brought up to adopt no other, the story of Christ's life and actions is wonderfully natural. While to many ordinary Western minds the Bible story is almost too far off, too unreal, too fully severed from their own manner of life, to be distinctly understood or realised, this same story read afresh in Palestine, becomes imbued with *new and vivid reality*; it fits in with the surroundings, and with the people to an extent, and with a thoroughness, which only those who have travelled in that land, can realise. The spirit of improvement, of change and advance, has never caught hold of the Eastern mind to any appreciable extent;

consequently the people remain to this day in most social customs and habits,—as far as the masses of the people are concerned,—the same as in the time when the world's Redeemer walked about among them doing good.

The population of Palestine is variously stated; while some writers compute it at 1,200,000, others make it so high as 1,600,000. This population is divided into different sects—each of these sects being again subdivided into larger or smaller branches, according to divergencies of creed or ceremony. This multiplicity of tribes and creeds has been fruitful in civil commotions and cruel massacres, from time to time, as well as the cause of a perpetual bitterness of feeling among the differing sects. The largest sect is that of the *Moslems* or *Mahommedans*, and to it belong the ruling powers. The next large sect is that of the *Maronites*—a sect acknowledging the Romish pontiff as its head, but having all their services in Syriac. There are nearly a hundred Maronite convents in the Lebanon, inhabited by about two thousand monks and nuns, and enjoying large revenues. The Roman Catholics oppose greatly the introduction of Protestant Christianity into the district over which they have influence. The *Druses* come next, and occupy a tract of country extending over the southern half of Lebanon, Hermon, and out into the Hauran. The creed of this sect is very singular. Rev. J. L. Porter says that this singular people follow the teaching of an Egyptian, who gave himself out for a prophet in the eleventh century. It seems that they believe in the unity of God; in the manifestation of God in the persons of several individuals, one of whom was Christ; and in the transmigration of souls. Their forms of worship are kept strictly secret, and they enter fiercely into politics and war. Next are the *Greeks*—so called, because they are connected with the Orthodox Greek, or Oriental Church. This branch of the Greek Church owns allegiance to two Patriarchs—one residing at Jerusalem and the other at Antioch; it also has sixteen bishoprics. The *Jews* only number about 25,000, and are all foreigners in Palestine, being natives of various other countries. They are scattered about, and assimilate with the Arab mode of life, in all but religion. There are smaller sects, such as *Arminians*, *Jacobites*, and *Protestants*. The rulers of the land are *Turks*, and are of course

Mahommedans. With the exceptions of the Jews, and Bedouin Arabs, none of these races can trace back their origin; the populations of the old Grecian empire, the ancient Syrians, the old Philistines, the Phenicians, and Persians, may all be represented in the mingled and yet conflicting races of Palestine, at this day. These conflicting races dislike and despise each other, while they cordially unite in hating the Jews. Is it any wonder that Evangelistic and Christian work is so difficult and unpromising, in a land so torn with inward dissension, and oppressed by bad government?

The climate is variable and uncertain. This uncertainty has led among other things to the common recognition and constant ascription among people of every class, of the fact that good harvests come directly by the agency of God. Often an unmeaning formula, it yet proves how directly they depend for their daily bread upon the fruitful showers. No land would be more dependent upon the regularity of the "early and latter rain." Much of the irrigation of the country was carried on by the foot in ancient times; that is to say, water, conveyed in little channels or ditches, was turned in hither and thither wherever the husbandman chose, by the action of the foot stopping or opening these channels: this plan is still followed. The agricultural implements are of the rudest description, and the *fellaheen*, or farmers, are content if they can but wring a bare subsistence out of the soil, for the tax-gatherer oppresses heavily any who aspire to improve the land, or make it in any way more fruitful. Besides agricultural employments, various trades are followed in Palestine, such as weaving, tanning, pottery-making, basket-making, dyeing, and fishing. Some of them are very ancient, such as weaving, for we read that Hezekiah when lamenting his speedy death as foretold to him by the prophet, said "Mine age is departed from me like a weaver's shuttle." Tanneries existed outside Jerusalem and Joppa in the time of the apostles; the potter's trade gave a simile to Isaiah in his book of prophecy; and Tyre was celebrated for her purple dye from very early days. Indeed, this dye counted among the most valuable articles of commerce, and formed part of the wealth of the people of Tyre. Olives, grapes, figs, pomegranates, dates, apples, almonds, oranges, lemons, citrons, mulberries, pears, peaches, apricots, plums,

quinces, and many other fruits are found in the land at this day. It was a fruitful land in the time of the Israelites, and is partially so still; although it may be so to a greater degree, were it not for a Government which is ever lying in wait to tax every product of the soil. A modern writer speaking of the taxation of the produce, says:—"Everything is taxed; every fruit-tree, so none are now planted; every cow or horse; every vegetable sold out of a private garden. Every eighth egg is not taxed, but taken by the Government. In some places the taxes of the district are sold to the highest bidder. The farmer is unable to sell a measure of corn till all has been collected into a heap, and the tax-collector has set his value upon it, from which there is no appeal. Double takes are expected this year, because after three years of scarcity the harvest promises to be very abundant."

As for country-life—as we understand it—there is no such thing; the population being gathered into towns and villages for mutual protection. The same writer goes on to say:—"Nothing like a small farm-house is to be found far or near. If there were, the owner would be liable to have soldiers or revenue officers quartered upon him, to be boarded and lodged at his expense. The towns are filthy in the extreme; none more so than Jerusalem itself, where however, taxes are levied from every house for lighting and cleaning the streets; while a sprained ankle, or a splash into a hole of blackest dirt is sure to be the result of a momentary carelessness. Nothing is done for the good or improvement of the people, or the land, by the Government. Not only so but every offer, and I heard of several made by private individuals or by companies, is at once refused, or refused unless a bribe be first given to the authorities. This is a picture in no way overdrawn, I believe, of that land which was once 'flowing with milk and honey.'"

The *present* condition of the country is most forlorn. Nothing can exceed the desolation of a great part of it. In former times forests existed in the regions about Carmel and Tabor, but the work of destruction has been going on fast, and the country is now bare of trees for twenty or thirty miles together. Rich plains are waiting to be cultivated, but the ploughman only *scratches* the soil with the rudest implements. Their little ploughs make no proper furrow,

but merely root up and throw the soil on either side ; while with the aid of his frail plough and pair of oxen, the ploughman cannot sow more than half an acre per day. These ploughmen work in companies most frequently, so great is the insecurity, oppression, and terror from robbers. The fields have no hedges or boundaries, generally speaking : the roads are mere tracks or sheep-walks, over hill and plain, varied with patches of stony, rocky ground, over which both travellers and animals pick their way, slowly and painfully. The road from Jerusalem to Jericho is like the precipitous bed of a mountain torrent ; dry, but covered with rocks and stones, over which nothing on wheels could possibly go. Robbers still are to be found haunting this road, as of old. The state of the roads fully accounts for the fact that a traveller who rode over 300 miles through Palestine, saw nothing in the shape of a conveyance upon wheels, "not even a barrow." The houses of the people are mere *huts*, the most wretched habitations possible. Here the inhabitants drag out a joyless existence, anxious only to *hide* what evidence of wealth they may possess, for fear of the rapacious tax-gatherer. Can a people thrive under such circumstances?

The dress of the Syrian Arabs probably corresponds most nearly to the dress of the ancient inhabitants of Palestine. The loose flowing garments, turban, and slippers are still worn ; the latter being put off upon entrance into a place of worship, or a friend's house. There is more variety and ornament in the attire of the females, allusion to which is made by Isaiah in the third chapter of his prophecy. The Oriental custom of sitting on the rug, mat, or divan, with the feet drawn up under the garments, demand that the practice of leaving sandals and shoes at the door, shall be still observed. The dry sandy soil demands frequent ablutions both for feet and body, if health is to be preserved ; and the bath is much used, especially among the upper classes. The favourite colours of the long flowing garments of this ancient people were, in Bible times, blue, purple or scarlet, varied with white, and these colours are still worn.

The subjection of women forms one of the most painful features of Oriental life at the present day. A visitor must not enquire after the wife of a Mohammedan or Arab : to do so would be considered an act of great indelicacy. If away from home, a man of this stamp would never write to his



BEDOUIN ROBBERS.

wife, but to his son, even if that son were only a month old. The Arabs train up their sons to speak of their mothers and sisters in the most degrading terms, and to treat them with scorn and cruelty. The Koran is to be blamed for this degradation of woman; it assumes woman to be inferior to man, and denies her the possession of a soul. In this respect, it agrees with Hinduism, and in daily life bears similar fruits. It is no wonder that Christianity comes to these women like a new revelation.

The present inhabitants of Palestine carry out the patriarchal idea of family life. Frequently three or four generations reside under the same roof; and as they sleep in the clothes worn in the day, with but little change, scanty accommodation only is needed for a large household; a sufficient number of mats, and room on which to spread them, constituting their chief ideas of home comfort. They eat with their fingers as of old, and all out of the same dish, squatting around it on the floor, while the women wait submissively for the fragments of the repast. Should the son husband, or brother, be so far influenced by European ideas as to accompany or escort a female relative anywhere, he walks on in front, looking ashamed of his company, while the woman follows at a very respectful distance. The Koran gives the husband the power not only to inflict corporal punishment upon his wife, but to put her to death, if he supposes a sufficient reason to exist. A change has however spread over those parts of the population influenced by mission efforts, so that the Christians are loudly pressing for female education. As intelligence and Christianity spread among the females of the land, domestic and social life will become more refined, while woman will assume her proper position.

The people *sit* at all kinds of work, except at purely agricultural occupations. An Eastern carpenter, for instance, would do all his work sitting, and wonder at the energy of his English brother. But in this hot and enervating climate no one stands where it is possible to sit, and nobody works when it may be possible to live without work. Thus, what with the natural laziness and inertness of the inhabitants, and the rapacity and oppression of the Government, wherever any signs of labour appear, the land is full of poverty, theft, ruin, and desolation. It is literally

"trodden down" by the Turkish rulers, who render the conditions of life so hard there, that no one thinks of prospering, or showing any signs of prosperity.

One of the fruits of Turkish occupation is the prevalence of robbery by the organised bands of Bedouin Arab robbers, who prowl about, laying both natives and travellers under tribute, and then fly on their swift horses beyond the reach of justice—although, provided they could bribe the officials, little punishment would be meted out. A Government must be both weak and cruel to permit this state of things; insecurity to both life and property, is however the rule. Cases have occurred in the experience of missionaries, in which the robbers have been known and identified; but on complaint being made to the authorities, the sufferers have been advised to let the matter quietly drop. This of course refers to the towns and villages; but the Arab robbers who scour the deserts defy all authority. Hence, it becomes necessary for travellers and merchants to travel in companies, thus affording mutual protection.

From the foregoing it will easily be seen that the manners, customs, daily life, and costumes of the people of Palestine, are to-day what they were in the olden time. And although the Jews are scattered abroad, these Arabs are the descendants of the original possessors of the land. As before stated, it has been asserted that of all the peoples living in Palestine, only the Bedouin Arabs and the Jews can trace back their origin. Be that as it may, the allusions, metaphors, parables, stories, customs, and occupations of the Bible, find at this day, in this land, their fullest significance and most literal counterparts. It is still, in this respect, the land far above all others in unabated interest, and undying renown.

But Palestine seems to have entered upon a new era. Not only are the thoughts of God's people turned toward it with purposes of good, by means of missionary efforts, but science is exploring the land, with a view to the fuller elucidation of the Bible story; while rulers and Governments are jealously regarding the Holy Land from afar, wondering what part it shall play in the future destiny of the nations of the earth. The agents of the Palestine Exploration Fund have surveyed Western Palestine very fully, recovering many lost clues, identifying sites of buried cities and towns, confirming Bible story, and illustrating very

fully the historical accuracy and geographical assertions of the Scriptures. It is impossible to estimate too highly this survey of Palestine. Its results are so important to all who believe the Bible to be the word of God, and cast so much light upon the historical part of the narrative, that it will be remembered in time to come, as one of the grandest labours of the nineteenth century. A new map of Palestine, extending over the 6,000 square miles between Dan and Beersheba, and containing the sites ascertained and identified during this survey, has been given to the world. "Ten thousand modern names appear on this map, of which nine-tenths were previously unknown. Important notes as to the geological structure of the country, its physical features, cultivation, soil, climate, and natural products, have been collected, and the traditions and customs of its inhabitants have been noted. Six hundred Bible sites have been discovered, and the boundaries of the tribes retraced, historic monuments belonging to the era of the Judges recovered; the adventures of Caleb, Sisera, Gideon, and Samson corroborated; the history of Saul, Jonathan, David, and the soldiers of that epoch, elucidated; and many illustrations of later Jewish history brought to light. If we turn to the Gospels and their chief story—the life of Christ,—we shall find that the New Testament gains immensely by the survey in the eyes of modern critical readers. Bethabara, Emmaus, Sychar, Capernaum, Cana, and Calvary have been searched for, and their sites identified. The agents in this work have done more, very much more than merely identify and recover lost or doubtful sites, so adding to our topographical and geographical knowledge of Palestine. They give us new information concerning the daily life and usages of the peasantry. Thus they tell us 'the round tires like the moon,' against which Isaiah declaimed, are still worn by the women of Samaria. Like Jezebel, they still paint their faces; like Elijah, the men gird up their loins. The corner of the field is still left for the poor, and a tithe of corn for the priest. The harvest customs and methods of tillage are still unchanged; the olives are still beaten down with a rod. These are but single instances of the numerous scriptural expressions which are now illustrated by the Syrian peasantry. The nomadic life of the early patriarchs is in the same way illustrated by the manners of the Bedouin of the desert,

and, as above stated, the settled and pastoral districts retain the same relative position as in earlier times.

Nothing proves more fully the progress recently made in Palestine, than the report of the Government Surveyor of Buildings in Jerusalem, lately sent to the Austrian "*Zeitschrift für den Orient*." This gentleman—Herr C. Schick—says that the progress made during the past quarter of a century is especially apparent in the increase of new buildings on every hand in the cities and towns. We quote from the quarterly statement of the Palestine Exploration Fund. "In the small villages few new houses are to be seen, while on the other hand, great extensions have been made in the larger places, especially in towns, a sure sign of centralisation. This is especially the case with the Christian population. In Jerusalem, inside the town, neglected or ruinous houses have been restored or rebuilt by private persons or companies; outside the old town are entirely new suburbs, the extension being made especially toward the west. The Jews have formed among themselves building societies which have erected long barrack-like buildings, adapted for several families. It may be estimated that the number of dwellings during the last twenty-five years has been more than doubled, probably trebled. This is especially the case with Bethlehem, which conveys the impression of a newly-built town. In Jaffa the town wall has been demolished, the ditch filled up, and a number of large new houses and magazines, even palatial buildings, been erected. So also in the gardens of Jaffa many new houses have been erected, and to the south and north of the town, complete Arabic suburbs, mostly by settlers from Egypt. In Ramleh also new houses are seen, still more in Kaifa. In the neighbourhood of this town, is the new German colony at the foot of Mount Carmel. Nazareth gives quite the same impression, the place has increased in size and looks as if it had been rebuilt. Tiberias also has its new houses; in Jenin a new military arsenal has been erected. New houses are to be seen also in Jifne, Ramallah, and other places. Through the schools and the increasing trade, the working people have acquired greater style and taste, and the newer houses are those which show mostly a great improvement on the old—not the oldest—which as a rule are well built. Nearly all the houses have now glass windows, a rare thing

twenty years ago. In Nablous, the once lovely valley towards the east has assumed quite a homely aspect and in the town are many new buildings and also a new khan; there are also the new school, the Roman monastery, and the buildings of the Protestant mission. In Bethlehem a new barrack and arsenal have been erected. As a sign of the advance in agriculture, it may be mentioned that in Jaffa, the gardens have increased in extent fourfold during a quarter of a century. Besides the German colony referred to, new settlements are to be seen on the Aujeh river, and also many new gardens especially in Hable. New plantations are seen here and there; the country people are investing their capital abundantly in cattle-rearing. At Kolonieh several new houses have been built, and the gardens there are noteworthy. In the vicinity and region round about Jerusalem, the land has nearly all been taken up, trees have been planted, and cisterns dug. So also the aqueduct, which brought the spring water in the olden time from the so-called Pools of Solomon to Jerusalem, has again been erected; so that again it discharges at the place of the Temple. A very notable advance is seen in the lighting of the streets of the town, and the arrangements for keeping them clean: in the latter respect, however, there is much to be desired. No longer are the gates of the town shut at sundown to the obstruction of trade, and the imprisonment of the inhabitants within its walls. There has also been a great advance in the paving of the streets: in Bethlehem, in the winter time, the streets are quite passable, which was far from being the case once. In Jerusalem, the tanneries and the slaughter-houses have been removed outside the town. On several buildings clocks have been placed, which strike for the public benefit. European clothing is now common in the cities both with men and women: and European furniture is also common. Great bells are now allowed to be tolled in the Christian churches, while old Christian churches have been restored, and new ones built in Jerusalem, Nazareth, Tiberias, Tabor, Nablous, Jifne, Ramallah, Lydd, and other places. So have also a number of synagogues been built, especially in Jerusalem. All this progress must not be taken as a sign of any laxity in religion on the part of the Mahommedans, who have, during this time built many new mosques, and otherwise shewn themselves

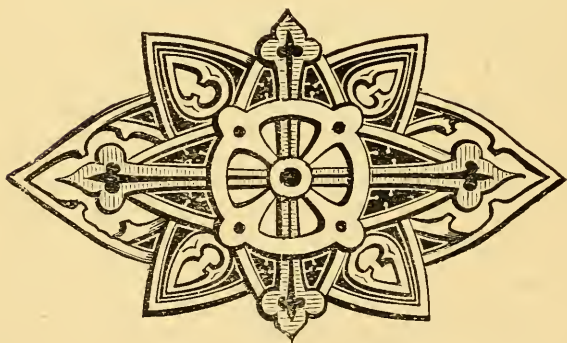
as much attached to their religion as ever. In Jerusalem, the sanitary department is in charge of a German physician, and building affairs are in the hands of a German architect." From these statements, which we believe are perfectly trustworthy, it is evident that great progress has been made in Palestine during the past twenty-five years.

Several projects for the colonisation of Palestine have been formed at various times, but most have fallen through from one cause or another. It is now announced however, that some 80,000 acres of land between Joppa and Jerusalem have been secured from the Turkish Government, and that a colony is to be formed for the persecuted Jews of the Continent. It is also said that a goodly number of families have already taken advantage of this protection, and established themselves upon the land. Mr. Oliphant's new volume, on the "Land of Gilead," also draws attention to the future of Palestine, in connection with colonisation. Mr. Oliphant has formulated a plan for colonists to settle in Palestine, but various obstacles have hitherto prevented him from carrying out these plans. Jewish organs and Jewish philanthropists are also urging that efforts should be made whereby those Jews who are willing, should be enabled to return to their ancestral land. Contrary to the experience of other projectors, Mr. Oliphant has found favour in the eyes of earnest, thoughtful, patriotic Jews; and the obstacles raised have not come from them but from the Turkish rulers of the land, who, ever suspicious of Christian intervention, have pertinaciously cast aside such proposals. The Turkish Government has however established a small colony of Circassians, in the country east of the Jordan, with success hitherto. These exiled Circassians are settled at Ammon, the ancient capital of the Ammonites, south of Mount Hermon. Speaking of them, Mr. Oliphant says, "About 300 Circassians were busily employed in the first stage of building a village for themselves. They had chosen a site which had evidently been that of a town at some former time, for large square blocks of stone were abundant. Those who had not succeeded in getting a roof over their heads, were temporarily sheltered by roughly improvised tents, and all were hard at work making a new home for themselves. They were a fraction of a large importation from Bulgaria, now at Kuneiterah, and most of

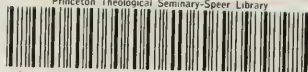
them came from the neighbourhood of Widdin. In fact, it is not improbable that many of them took some share in the 'atrocities.' They were quite amiable so far as we were concerned, but were too busy to bestow very much attention upon us: and their residence in Bulgaria had accustomed them to the sight of specimens of Western civilisation, so that we were no novelty. The women and children were hoeing and weeding in the newly-made gardens; the men were either hauling stone in creaking arabas drawn by bullocks,—a sight which must have been altogether new to the neighbouring Bedouins, who had never seen a wheeled vehicle in their lives,—or were building the walls of their houses." The convictions of this writer, however, led him to advocate the establishment of "a strong Jewish community" in their native land, both as a measure of benefit to the Hebrew nation, and a bulwark against the encroachments of foreign powers. It seems probable that the jealousy prevailing among European nations, relative to the possession of the Holy Land, as the one strategical position which would give control of the East, as well as the eager longing for the holy places in Jerusalem, would give rise to mistrust, discord, and warfare, unless a strong, though small state of Jews, could occupy their ancient inheritance, and so ensure its neutrality. No nation could object to the reinstatement of the Jews in their own land: no people would raise difficulties in the way of their being the custodians of the holy places. It is true that the idea of the restoration of the Jews to Palestine is not a new one. For many years it has been advocated as a favourite religious theory by a large class of people; but the failure in great part of colonisation schemes, have caused this idea to become regarded with disfavour. Mr. Oliphant does not, however, advocate the restoration of the Jews on theological or prophetic, but on political grounds. His arguments appear to have much weight; and provided the tax-gatherer, the lawless soldier, and the venal Cadi, could be banished from Palestine, the enterprise would at least have a fair chance of success.

These suggestions and schemes, no less than the numerous pilgrimages which are made to the Holy Land, serve to prove how large a place that land holds in every Christian, and every political breast. It would be hard to attempt to point out with any degree of certainty what the future of

Palestine shall be ; but that it is intimately bound up with some of the most wonderful events, and the grandest crises in history, no thoughtful reader doubts. At any rate, all devout christians will unite in praying, that in that blessed time, when "the kingdoms of this world shall become the kingdoms of our Lord and his Christ," Palestine—the land of His thirty-three years' life, and shameful death—may become the fairest jewel in His crown.



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